# Catholicism
WITHOUT
# POPERY.
AN
# ESSAY
To Render the
Church of *ENGLAND*
A Means and a Pattern of
# UNION
TO THE
# Christian World.

*LONDON*: Printed for J. Lawrence, at the *Angel* in the *Poultry*, 1699.

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## *Advertisement.*

THE *Reader* is desired to take Notice of Two Things.

1. That this Discourse is not Written by the Direction, Assistance, or Advice of any Person or Party whatsoever; nor with the Privity of any in Authority, but is the meer and only Result of the Author's own Thoughts; who makes it his Request, that the Reader wou'd forget that it has an Author, and take it as if it were produc'd by the casual falling together of the Letters of the Alphabet; it being too common a thing for Men to slight Truth, if they approve not of him that utters it; and



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to indulge Error if recommended by the Author's Name: And yet at the same time let the *Reader* be assur'd, that the Author is not afraid that the World should know what he earnestly desires may be conceal'd, for the Reason aforesaid.

2. That for the same Reason divers Passages are made use of therein, without referring to the Books whence they are taken; there being in so learned an Age no great danger of Plagearism; and in so divided and contentious an Age too much danger of the abovesaid Inconvenience.

THE

# THE PREFACE

Christian Reader.

THE *Substance of the following Discourse was Written above eight Years since, and Presented in Manuscript to Her Late Majesty, of ever Blessed Memory. But Wars abroad, made it unseasonable to attempt Peace in the Churches, while the States of* Europe *were so hotly engag'd; and had the Church of* England *render'd it self a Pattern of Peace, yet the Nations about us were not at leisure to observe that Pattern.*

*The Divine Power, Wiſdom and Goodneſs, aſſiſting the Beſt of Kings, hath Reſtor'd Peace to the Nations of* Chriſtendom *among themſelves; And why may not Peace, among the Churches of* Chriſtendom, *be expected by the ſame Means?*

*And becauſe the Deſign of the following Diſcourſe is to attempt it firſt at Home, yet with an Eye to the Peace of the Chriſtian World; I will look back on the Paſt Age, and conſider the Cauſe of our Diviſions, both in Church and State.*

*Two Controverſies have miſerably divided this Nation for more than one Century: I mean the Controverſie between the Prerogative of the King, and the Liberty of the Subject; and the Controverſie between a Strict Uniformity in Matters of Religion,*

*and*

*and a Lawleſs Liberty of Conſcience. And our Enemies of the* Roman Communion, *have ever ſince the* Reformation, *induſtriouſly kept alive both theſe Controverſies, in order to reduce us to our former Bondage to* Rome. *They took the ſide of Prerogative, and Strict Conformity, till they had ſet theſe Kingdoms in a flame, and broke in pieces the* Engliſh Government, *both in Church and State. They us'd the Pretence of Loyalty, to Murder the Poor* Proteſtants *of* Ireland; *and of Uniformity, to drive many excellent Men out of the Church. And when they had ruin'd Prerogative, and the Engliſh Church, by appearing for them; They then fell in for* Anarchy *in the State, and an extravagant Liberty of Conſcience in the Church, and broke us into Numberleſs*

*Parties and Sects: And while their Emiſſaries wrought diligently to build a ſort of* Babel *among us, they caſt the Reproach thereof on the* Proteſtant Religion.

*Again, when the Nation grew weary of* Anarchy, *of changing Governments every Moon, and ſpringing new Churches almoſt as often, and found a neceſſity of Reſtoring the* Engliſh Conſtitution, *they returned to their old Methods of ſtraining the Prerogative, and deſtroying both our Civil and Religious Liberties by Arbitrary Power; and on that ſide of the ContrOverſie they continued till the late Happy Revolution. They knew (though we were forbid to ſay) that both the late Kings were in their Intereſt; and that the Prerogative would be certainly on their ſide, that*

*the Diſpenſing Power render'd all Laws already made againſt them uſeleſs, and would conſequently reſtore Popery by our Celebrated* Magna Charta. *They knew that Modelling Corporations wou'd deſtroy Legiſlation for the time to come, by making* Parliaments *like thoſe in* France, *Tools and Vaſſals to the Crown, as the Council of* Trent *was to the Pope.*

*Thus Humane Wiſdom ſeem'd to Promiſe them all Imaginable Succeſs; for the Church-Party being ſecur'd by the Doctrines of* Paſſive-Obedience, *and* Non-Reſiſtance *miſunderſtood, the Diſſenters Careſs'd with an Illegal Toleration; and the* Papiſts *among us United to deſtroy us; we were like* Iſaac *bound, and laid on the Altar, had not our good Angel, in the very Act of Sacrificing, ſtaid the Knife.*

*I do but touch these things as being Foreign to the Design of the Following Discourse, yet I can't pass them without observing that Solid and Lasting Settlement both of Religion and Civil Liberty, which we owe to His Majesty.*

*Two things the Nation had learn'd by sad Experience.*

1. By the Confusions and Distractions of the late Times, they learn'd that a Common-Wealth would never do in *England*; for though for a season that Government made a Figure in the World, it soon dwindled into a single Person under another Name, and at his Death consum'd away in Anarchy.

2. By

2. By the late Reigns the Nation had learn'd that Arbitrary Power would never do in *England*, though affected and attempted with all poſſible Application in both thoſe Reigns.

*What then could Humane Wiſdom think fit to be done upon the Late Revolution, but to ſettle and eſtabliſh the Engliſh Government on its Ancient and Solid Foundations.*

*The moſt Renowned Politician obſerves*, That thoſe Kingdoms and Governments ſtand longeſt that are oft renewed and brought back to their firſt Beginnings. *And though in the laſt Age, we could not attain it, we are now bleſt with the Old Engliſh Conſtitution. The Engliſh Go-*

*Government exceeds all others in the World, being a just Mixture of the Three Forms of Government*, Monarchy, Ariſtocracy, *and* Democracy: Monarchy *juſtly boaſts its Union*; Ariſtocracy *its Grandeur*, *and* Democracy *its Liberty: Now the Engliſh Government has all the Advantages of theſe Governments, without the Diſadvantages of any*; *it has* Monarchy *without Arbitrary Power*; Ariſtocracy *without Faction*; *and* Democracy *without Anarchy*; *and hence we are bleſt with* King, Lords *and* Commons.

*The juſt Prerogative is Eſtabliſh'd, the Invaded Liberties of the Kingdom are reſtor'd, and the Incroachments of the Late Reigns condemn'd by Act of Parliament: So that there is an end*

*of*

*of the Controverſie between the Prerogative of the King, and the Liberty of the Subject; and nothing but the moſt incurable Infidelity can be Proof againſt that Evidence of His Majeſty's Love to the* Engliſh Liberty, *which He hath given by permitting an Election for Parliament, during his Abſence: and paſſing the Bill for Diſbanding the Army.*

*The Controverſie between a ſtrict Settlement, and a Boundleſs Liberty, in Matters of Religion, is alſo in ſome good meaſure compromiſed; we have now no* Spaniſh Inquiſition *to force Mens Faith and Conſciences into the ſame Mould, which is juſt as reaſonable as to make an* Engine *to draw Mens Bodies into the ſame Dimenſions. We have no wild Liberty for* Adamites *to run about the Streets, or* Enthuſiaſts *to diſturb us in the*

*the time of Divine Service; but the Church of* England *is ſecur'd in its* Legal Eſtabliſhments; *and a Liberty to Diſſenters has received the Sanction of a Law.*

*Now that Maxim,* Salus populi ſuprema lex eſt, *appears in its Beauty, being writ upon all the Actions of our King, and not us'd by the* People, *in Oppoſition to Monarchy.*

*Now the other Maxim,* Bono principi inſervire eſt optima libertas, *is rightly applied, being writ upon the Actions of the* People, *both in, and out of* Parliament, *and not us'd by the King to enſlave his* People. *The Courage and Conduct of our King, and the Wealth and Valour of the* People, *have once more made* Great Britain *a happy*

*py Nation, and the Arbiter of the Fate of* Europe.

*The Glory of His Majesty in procuring the late ſtupendious* Peace, *and reſtoring to our Neighbours their Raviſh'd Liberties, is as much greater than that of* Alexander, Pompey, Cæſar, *or of any other of the Fam'd Conquerors, as 'tis more Glorious to him* [illegible] *the World from being Conquer'd, than to Conquer the World, to ſave Mens Lives than to deſtroy them. And what was ſaid of the* Romans, *who Reſtor'd Liberty to the Conquer'd Cities of* Greece, *in the Days of* Flaminius, *is more Emphatically true concerning His Majeſty, and his Loyal Subjects*; That at laſt there are a Prince and a People in the World, born for the Safety of all others, that croſt

Seas,

Seas, and made Wars, at their own Coſts and Peril, to relieve the Oppreſſed, to eſtabliſh Laws, and cauſe them to be obſerved, and to maintain the Publick Security throughout the whole Earth.

*But this is a Subject fit to fill a Volumn, and not to be cram'd into a* Parentheſis *in a* Preface, *and therefore I muſt haſten to what I principally intended.*

*And notwithſtanding Matters in the State are ſo happily adjuſted, and Perſecution ceaſes to be the Reproach of the Church, yet we are ſtill on very ill Terms among our ſelves in Matters of Religion; and to make the following Diſcourſe more intelligible, as well as the Deſign of the* Author, *I muſt a little conſider*

*the*

*the Grounds and Cauſes of our Diviſions.*

*When by the Divine Mercy we had eſcap'd out of the* Tyranny *of* Rome, *and the* Proteſtant Religion *became the* National Religion *of* England, *Ignorance was lamentably viſible, not only in the* Laity, *but* Clergy; *and whoever looks over the Liſts of the* Indocti, Mediocriter Docti, & Docti, *into which Claſſes the Clergy were divided, will plainly ſee the Neceſſity of the* Forms of Prayer, *and* Homilies *ſo much complain'd of.*

*And as the Clergy's Ignorance made theſe things neceſſary, ſo the* First Reformers *thought it their Wiſdom to make the Tranſition from* Popery *to*

Protestant Religion, as *Undiscernable as might be; for this reason while they took away other Parts of the Clergy's Habits, they left the* Surplice, *that People might not miss the other Trinkets; while they took away* Transubstantiation, *they left the* Posture *of* Kneeling, *which was much more sensible than the* Doctrine; *while they took away the* Adoration *of the* Cross, *they nevertheless continued it at* Baptism; *though they threw off the* Latin Service, *they kept a* Liturgy *in* English; *while they Renounc'd the Authority of the* Bishop *of* Rome, *they nevertheless continued the same* Arch-Bishops *and* Bishops, *in the same* Provinces *and* Sees. *This Conduct they hop'd, wou'd have brought the* Papists *to Church,*

*and*

*and it had that effect for some time; but after that the* English Refugees, *who went hence in the Reign of Queen* Mary, *returned from among the Learned and Pious* Reformers *abroad, who had gone quite through the Work of* Reformation, *perhaps a Step too far, the* Clergy *of* England *fell into two Parties, one Party were for finding out* Means *of* Reconciliation *with* Rome, *and bringing the* Pope *to Terms: The other Party were for Accommodating Matters, and Forming an* Union *between the* English Church, *and Foreign* Protestant Churches; *but there having been much fewer* Non-Conformists *found among the* Clergy, *upon the Change of Religion made by Queen* Elizabeth *in Substantials, than that made*

by King Charles the Second in Circumstantials, the Party which inclined to Rome were much the stronger, and most prevalent at Court. And although the State of Rome was generally opposed, yet the Church of Rome was much hanker'd after; though most were against the Pope's Supremacy, yet many were for allowing him to be Principium Unitatis: On the other side, the most Learned and Pious of the Clergy were for the other Union. Accordingly those that enclin'd towards Rome, were extreamly fond of the Ceremonies, that their Coalition with the Holy See might be the more easie: From using the Cross at Baptism, they might easily proceed to its farther use; from Kneeling at the Sacrament, they might take an occasion

*caſion of* Believing Tranſubſtantiation, *or letting it alone; that they might eaſily ſlip on ſomething more upon the* Surplice, *they had hopes to prevail with* Rome *to allow the* Liturgy *in* Engliſh; *and while they kept up the Difference of Order, between* Biſhops *and* Presbyters, *they were capable not only of arriving at the* Lordſhip *of a* Biſhop, *and at the* Grace *of an* Arch-biſhop, *but* (*upon the* Coalition) *had a Proſpect of the* Eminency *of a* Cardinal, *and the* Holineſs *of a* Pope: *They were for allowing* Sports *on the* Lord's Day, *and for* Holidays, *and a* Religion *that Men might wear Genteely; for* Singing Prayers, *which makes little difference between* Latin *and* Engliſh, *in Point of* Edification, *eſpecially in that*

*Time when very few cou'd read. They were fond of* God-fathers, *and* God-mothers, Bowing *at the* Name *of* Jesus, *and to the* Altar, *and ſetting the* Communion-Table *Altar-wiſe. On the other ſide, the Pions* Puritan Biſhops, *were for* Union *with the* Proteſtants *abroad, who ſcrupled moſt of theſe things, and were for that Reaſon for taking theſe things away, or at leaſt for leaving them indifferent: They were indeed for the pure Primitive Epiſcopacy, and I conceive, had they ſeen the following Diſcourſe, would generally have Subſcribed thereto. And this is in Truth the Reaſon that ſo many are to this Day ſo extreamly fond of things which they themſelves account to be indifferent in their own Nature, and which others*

*take*

*take to be ſinful: The* Grotian *and* Caſſandrian *Deſign was the good work in hand, ſo much applauded by Arch-biſhop* Laud, *and his Adherents and Followers; and Oppos'd by the Arch-biſhops* Abbot *and* Uſher, *the Biſhops* Hall, Davenant, *and others. And this is the true Difference between the* High Church *and* Low Church (*as they are called*) *to this Day.*

*And here I cann't, without great and pungent ſorrow, lament the Miſery of the* Church of England, *for almoſt a whole* Century: *By this Means,* Proteſtant Religion (*which lies in thoſe things wherein both ſides agree*) *and even* Morality *it ſelf hath been little regarded, and Mens Zeal for the moſt part*

*hath been imployed in this Controverſie.* 'Tis better to be *Papiſts* than *Preſbyterians*: Put the Laws in Execution againſt Diſſenters; *was the Cry on the one ſide, and the* Diſſenters *oft in fits dragg'd to the* Court Spiritual, *and a* Lay-Chancellor *having ſaid,* I Admoniſh you, I Admoniſh you, I Admoniſh you, *away they were ſent to the Devil. On the other ſide,* Conformity *was aggravated to the utmoſt, and condemned as* Anti-Chriſtian: *Some have run from the noiſe of a* Reader *in the Church, ſaying,* They hear the Devil. *And others refuſed to hear a Reverend Divine in a* Meeting-Houſe, *becauſe he had by Licenſe preach'd in a Church. I confeſs, ſuch Follies were not common, I mention them as prodigious*

*digious Effects of Controversies about* Indifferent Things, *but yet by* Persecution *on the one hand, and* Exasperation *on the other, both sides did generally depart* from the true Spirit of Christianity: *And if the printed Discourses on both sides be well considered, and an* Impartial Inquisitor *were in search for* Christians, *by our Saviour's Character,* By this shall all Men know that ye are my Disciples, Joh. 13. 35 if ye love one another; *How few had he found worthy the* Christian Name?

*If any thing which I have offer'd in the Following Discourse may tend to Restore* Christianity *among us to its* Primitive Purity, *and to hasten its Promis'd Peace in the* Christian World,

it

*it will increaſe my Thankfulneſs to Him who gave me Being. But whatever the Succeſs of theſe* Sheets *may be, I'm ſure they take a very ill way to oppoſe* Perſecution, *and to Reſtore the* Chriſtian Spirit, *who endeavour to overthrow the* Fundamentals *of* Chriſtianity. *The* Arians *were at firſt profeſt Enemies to* Perſecution, *but as ſoon as they had Power, proved the greateſt* Perſecutors. *And Men worſe than they in their* Principles, *will not be better in their* Practices, *whatever* Moderation *they may pretend. And although my Saviour hath taught me,* That I ought not to call for fire from Heaven on thoſe that will not receive Him. *Yet ſeeing the* Apoſtle Peter *having Prophecy'd of ſuch who ſhould* bring in damnable

Luk. 9. 55.

2 Pet. 2. 1.

nable Hereſies, in denying the Lord that bought them; *adds*, That they ſhall bring upon themſelves ſwift deſtruction. *'Tis certainly dangerous to put Power into the Hands of Men of ſuch Principles, leſt they involve the Government in their own Ruin. I aim at no Man by this Reflection; and I deſire to Excuſe no Man whom the Character will fit; eſpecially if they agree with the full Deſcription of thoſe dangerous Men, Prophecy'd of by the Apoſtle* Peter, who walk after the fleſh in the luſt of uncleanneſs, and deſpiſe government; having eyes full of Adultery, and that can't ceaſe from ſin, who while they promiſe Men Liberty, are themſelves the ſervants of corruption. *Certainly 'tis every*

2 Pet. 2. 10.

Chri-

Christian's Duty *to take the Advice of the Apostle* Jude, *who describing the same Men,* exhorts
Jude 3. us to contend earnestly for the Faith which was once delivered to the Saints. *The late Act therefore against Blasphemy, does rather Promote than Disserve the Design of this Discourse. And if this attempt may stir up the Spirits of others, whose Parts and Qualifications are equal to such an Undertaking, to offer better Means to the same end,* In magnis voluisse sat est, *I shall greatly rejoice to be Confuted by Proposals of better Expedients. For were the Peace of the* Christian World *Established on Foundation-Truths, it would be with all the Sons of Peace, without regard to their Lesser or Greater Eminency, as*

it

*it was with the Heavenly Host, at their first Creation*; they will not envy each other their Degrees of Excellencies, but the Morning-Stars will sing together, and all the Sons of God shout for Joy. *Job* 38. 7.

*Books Printed for* John Lawrence *at the* Angel *in the* Poultry.

A Free Diſcourſe, wherein the Doctrines which make for Tyranny are Diſplay'd; the *Title* of our Rightful and Lawful King *William* Vindicated, and the Unreaſonableneſs and Miſchievous Tendency of the Odious Diſtinction of a King *De Facto*, and *De Jure*, Diſcover'd. By the Honourable Sir *Robert Howard*, Oct.

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Mr. *Woodhouſe*, Mr. *Shower*, Mr. *Williams*, Mr. *Alſop*, and Mr. *Calamy*'s Sermons, Preach'd to the *Societies for Reformation of Manners* in the City of *London*. *Octavo*.

# Catholicism WITHOUT POPERY.

*An ESSAY to Render the Church of* England *a Means and a Pattern of* Union *to the Christian World.*

NO Arguments againſt the *Proteſtant Religion* have been Improved with equal ſucceſs, to thoſe which are drawn from the Unity of the *Roman Church*, and the Innumerable Diviſions among *Proteſtants*; and although each Point in Controverſie between us and *Rome* hath

hath been so discussed, as to set the Truth of the *Protestant Cause* in the cleareſt Light, yet the *Popiſh Dragoons*, and the *Proteſtant Diviſions*, ſtill pervert the World. 'Tis true, that there is no Argument in Dragooning, and I hope it will appear in a ſhort time, that there is as little in the other Topick; yet the ſame Men who ſcarce know how to ſubmit their Senſes to *Tranſubſtantiation*, are by thoſe very Senſes induced to *Popery*, while they ſee *Diviſions*, or feel *Dragooning*.

The laſt of theſe Popiſh Arguments, is not to be Confuted by a Pen in its Practice, and needs no Confutation in the Theory; being not Defenſible otherwiſe than by main force.

But the former requires moſt Serious Conſideration, not ſo much to evince that nothing can be concluded from thoſe Diviſions againſt the Truth of *Proteſtant Religion*, as

to

to take away the very Topick it ſelf.

The great and ſubſtantial Diviſion of *England* is taken to be, into *Church-Men* and *Diſſenters*; and again, *Church-Men* are ſubdivided into High Church and Low Church, and many will be called Church-Men, who are indeed of no Church: and theſe laſt having nothing but the Name, are not the Subjects of *Chriſtian Unity:* But yet, nevertheleſs, through the Iniquity of the late Reigns, the beſt mark of a Church-Man was never to come to Prayers, and the moſt ſcandalous Life the ſureſt Evidence of a true Son of the Church. All Sober Men were called *Presbyterians*, and no Man was ſuppoſed able to obſerve his Baptiſmal Vow, and the Oath of Allegiance both together; as if, in this Senſe, it were impoſſible to ſerve *God and Mammon*. This,

and ſome other things, ſeem to have put the true Notion of the Church of *England* out of Mens Heads, and to make it obnoxious to the *Romaniſts* for its Inviſibility: And hence, upon the Happy Revolution, it was a Queſtion between a very Eminent and Learned Prelate, and the Prolocutor of the late Convocation, *What it was that diſtinguiſh'd the Church of* England *from other Proteſtant Churches?* The Biſhop rightly affirming, That the Church of *England* is an Equivocal Expreſſion, and was not diſtinguiſhed from other *Proteſtant Churches*, but by its Hierarchy and Revenues: And the Prolocutor aſſerting, That the Church of *England* was diſtinguiſhed by its Doctrine, as it ſtands in the Articles, Liturgy, and Homilies, as well as by its Hierarchy. And although ſince His Majeſtys happy Acceſſion to the Throne, His Pious and Princely Care of the Church

*Vox Cleri*, P. 68.

Church hath fill'd the Archi-Epiſcopal and Epiſcopal Seats with Men of Conſummate Piety, Learning, and Moderation, whereby, and by giving the Royal Aſſent to the Act for Indulgence, He hath been our Deliverer from Tyranny in the Church, as well as in the State; yet it cannot be forgotten, how during the Prevalency of the High Church Party in the late Reigns, not Kneeling at the Sacrament, not Baptizing with the Croſs, Hearing in Congregations which are Churches of Chriſt (within the Definition given by the Articles of the Church) were Proſecuted with the greateſt Violence, and Men caſt out of the Church for thoſe Reaſons; while Men of the moſt Profligate Lives, Swore *D——n them, they were for the Church of* England; and were admitted to the Sacrament without reſerve; That great Numbers of the ſober Serious Subjects of *England*, were

kept out from that which was called the Church, for Conſcience ſake; and all the Prophane and Vicious let in, that were willing to enter: That thoſe things that would make a Man Holy on Earth, and prepare for Heaven, yet would not let him into the Church; and that he might be a beloved Member thereof, who was not fit to live on the Earth, and made moſt viſible haſte to the Devil! Theſe, and the like conſiderations, made me wonder, that no Man had concerned himſelf to tell us plainly, *What the Church of* England *is*. And ſince the Cant of that Party is ſtill, *The Church! the Church!* I will, like an Honeſt Lay-Chriſtian, that is not any way infected with Prieſt-Craft, return a ſhort Anſwer to the Queſtion, which may be at leaſt of uſe, to put ſome Body upon explaining it better.

The

The Articles of the Church, to which all the Clergy have Subſcribed, and to moſt of which (ſince His Majeſty's happy Acceſſion to the Throne) the *Diſſenting Miniſters* have alſo ſubſcrib'd, expreſly Teach us;

*That the Viſible Church of Chriſt is a Congregation of Faithful Men, in which the Pure Word of God is Preached, and the Sacraments be duly Miniſtred, according to Chriſt's Ordinance, in all thoſe things that of neceſſity are requiſite to the ſame.* Article XIX.

Now, whether this Deſcription be meant of the Univerſal Church, or of a ſingle Congregation; 'tis thence an eaſie Concluſion, That the Church of *England* is that Part of the Univerſal Church which is Compos'd of all the Congregations of Faithful

Men in *England*, in which the Pure Word of God is preached, and the Sacraments duly Miniſtred, according to Chriſt's Ordinance, in all thoſe things that of neceſſity are requiſite to the ſame: And if this Deſcription be allowed, 'tis impoſſible to exclude the *Presbyterian*, *Independant*, and *Antipædobaptiſt* Churches, from being Part of the Church of *England*. Of the *Antipædobaptiſt* may be the greateſt doubt, becauſe they deny *Infants* to be capable Subjects of Baptiſm; but nevertheleſs, that Error excludes them not out of this Deſcription; for to the Subjects they allow to be capable, and of which their whole Communion conſiſts, the Sacraments are duly Adminiſtred, according to Chriſt's Ordinance, in all thoſe things that of neceſſity are requiſite to the ſame. It is therefore a wonderful thing to hear Men on one ſide loudly declare, in the Preſence of God and

and the Congregation, That they *Believe the Holy Catholick Church*; and yet calling their Brethren that go under those several Denominations, *Phanaticks*, *Hypocrites*, and other odious Names, and Excommunicating them out of the Church. And it is no less wonderful on the other side, to hear some under those several Denominations, accusing those that conform to the Establisht Ceremonies with Antichristianism, and denying the Church of *England* to be a True Church, when they themselves have Subscribed to that very Article, and Five or Six and Thirty more of their Thirty Nine, and are really Part of the same Church. And this one Consideration Justifies the Practice of those who condemn the Imposition of unnecessary things, by Communicating with the Moderate Dissenters, and condemn the Separating, Censorious, and Schismatical Humour, wherever found

amongſt the Diſſenters, by Communicating with the Conformable Part of the Church. And indeed, it ſeems to be little conſidered by the Generality of Proteſtants, how great the Agreement is between all the ſaid Parties: They have the ſame Rules of Faith, Manners and Devotion; for they own the ſame Scripture to be of Divine Authority, and a perfect Rule of Faith and Life; the ſame *Creeds* are Profeſt by them all; the ſame *Ten Commandments* are acknowledged by them all, as the Divine Law; and they agree to our Saviours Expoſition thereof, and to all the Precepts, and the Ordinances, and Sacraments of the *Chriſtian Religion*; they have the ſame Object of Worſhip, the ſame Mediator, the Inſpiration of the ſame Holy Spirit; they have the ſame Objects of their Hopes and Fears, they fly from the ſame Wrath, and expect the ſame Glory.

Again,

Again, these several Parties do condemn the Twelve new Articles of the *Roman* Faith, all the Idolatries of the Mass, Image-Worship, Praying to Saints and Angels, and for the Dead, Monkery; with all the Doctrines of Demons invented by the Hypocrisy of those Lyars, nor do any of them retain any thing substantial in Doctrine or Practice introduc'd by the Apostacy of the Latter Times. 1 Tim. 4. 1,2.

The Disagreement among them lies only about Imposing and Refusing Circumstances of Worship, Observation of Days, the Use of Habits and Gestures, of Forms and Ceremonies, and Unscriptural Forms of Church-Government; and about Subscriptions, and Oaths, and Laws made to enforce Mens own Inventions: All which I shall briefly touch, when I have in the following Propositions, endea-

endeavour'd to ſhew what are the true Terms of Union for the whole Chriſtian World; and how all the above-mention'd Parties may enjoy this their Unity in the Church of *England*.

When our Saviour condemn'd the *Jewiſh* Divorce, he grounded his Sentence upon this Foundation, *From the Beginning it was not ſo*; and to diſcover the true Terms of Chriſtian Unity, we muſt look back to the Riſe of Chriſtian Religion.

CHRISTIANITY came into this World *Pure and Free*, without the *Jewiſh* Yoak of beggarly Elements, without the Heathen Niceties of painful Rights and Ceremonies. It taught to Worſhip God in Spirit and Truth; bound Men to no City or Mountain; preſcribed no Poſtures, nor Dreſſes; it threw down all Incloſures, and was a Goſpel fit to be

be Preach'd to every Creature: Our Saviour taught in Synagogues and in Mountains; and in a Coat woven from the top throughout. The Apoſtles wore the Habits of the Places where they dwelt, and taught in the Synagogues that were built: Both Chriſt and they uſed the *Septuagint* Tranſlation, and complied with the Cuſtoms and Hours of the *Jews*. And in ſhort, the Apoſtles Rule was to become all Things to all Men, and to comply with the innocent Uſages of all Places; but when thoſe Cuſtoms, or Uſages, were added to Chriſtianity, or impos'd, they always rejected them with Abhorrence.

1 Cor. 9. 22.

Gal. 2. 3, 4, 5. Gal. 5. 1, 2.

Thus were Matters left by the Apoſtles, and the Diſciples of the Firſt Age followed their Example; and hence the Chriſtians among the *Jews*, complying with their Cuſtoms, and the Chriſtians among

among the *Gentiles* with theirs, the Christian World might within one Age, be distinguish'd into the *Judaizing* and *Gentilizing* Christians. *Paul* Circumcised *Timothy* among the *Jews*: And Church-History tells us, That Fifteen *Jerusalem* Bishops were Circumcised; And the Empire of *Habbasia*, which was Discipled by the *Æthiopean* Eunuch, a Jewish Proselyte, continue Circumcision to this Day, (though as no Religious Rite.) On the other side, the *Roman* Christians, and others among the Heathens, used several of their Customs, by that General Rule, of *becoming all Things to all Men.*

But as in the Apostles Time, some used their Liberty for an Occasion to the Flesh, and this Charitable Principle occasioned Differences among the Apostles themselves; (for *Paul* withstood *Peter* to the Face at *Antioch*, for with-

withdrawing from the *Gentiles* to please the *Jews*) so in the following Ages, when the Power of inward Religion grew more cold; the Customs which were taken up as convenient, such as keeping Days in compliance with the Jewish and Heathenish Festivals, distinguishing the Clergy by Habits, as both *Jews* and Heathens used to do their Priests, became at last to be accounted Sacred; and the Days were taken for Holy Days, and the Clothes for Holy Garments. Gal. 2. 11,12.

But the greatest Depravation of Christianity, came from the Agreement that was between *Jews* and *Gentiles*, in their setting up of High-Priests: The shew of Order, and Unity, that appear'd therein, was very tempting. When our Saviour had told *Simon*, that he should be call'd *Cephas*; and that the Church should be built on his Confession of Faith; it is Mark 8: 27. Luke 9. 18. Mat. 16. 13, to 24.

probable

probable that the Apoſtles began to think of his being the Chief; for the Queſtion was ſoon after ſtarted among them, which of them ſhould be greateſt; that is to ſay, the Pope. And had not our Saviour Poſitively and Catagorically reſolved the Queſtion, both on that Occaſion, and in Anſwer to the Ambitious Sons of *Zebedee*, Hierarchical Dominati-on in greater and leſſer Popes might have been thought Juſtifiable from the Example of the *Jews*, whoſe Hierarchy was of Divine Inſtitution; But that our Saviour is our only High Prieſt, is moſt evident. That by that Rule of his [*It ſhall not be ſo done amongſt you,*] he hath taken away all colour of Domination among his Miniſters, on Pretence of his Inſtitution, ſeems a reaſonable Opinion, for the ſeveral Evangeliſts do ſo expreſly agree in that Prohibition, that it is impoſſible to evade it by the common Diſtinction,

Matth. 18. 1. Mark 9. 33. Luke 9. 46. Ibid. *and* Mat. 20. 25. Luke 22. 25. Mark 20. 42. Heb. 7. 23, 24.

ſtinction, *viz.* That our Saviour there forbids Tyranny and Ambition, but not Superiority, eſpecially ſince the Evangeliſt *Luke* ſpeaks not of the Authority exerciſed by Tyrants, but Benefactors.

It doth no where appear that the Apoſtles were the Governors of the Seventy, nor is any Difference in Order to be found in Scripture between Biſhops and Presbyters; for the Difference between the Apoſtles and the Seventy appears to be this, that the Apoſtles were Perſons choſen to be Witneſſes of all that Jeſus did or taught, and of his Reſurrection and Aſcention; they were of the Family of our Saviour, and Privy to his whole Converſation in which Reſpect they neither had nor can have Succeſſors: No more than the Evangeliſts, whom no Man pretends to have had Succeſſors, as Evangeliſts.

And

And it seems most reasonable to believe, that whereas Dr. *Hammond*, and others hold, that the Presbyters mention'd *Acts* xx. were also Bishops: So they were Apostles also in the sense of St. *Chrysostom*, *Epiphanius*, *Theodoret*, and others; and *Luke* x. 1. and divers other Places, the same word is used concerning them, *viz.* ἀπέστειλεν, from whence ἀπόστολος is derived: And if we say that Apostles, Bishops, or Presbyters, and Deacons are Officers of Divine Institution to continue in the Church, surely we are right, for such only do we find in Scripture, and of such did the Governors of the Church at *Philippi* consist.

Phil. 1. 1.

Some indeed, in Ecclesiastical History, are said to have succeeded the Apostles, but they succeeded them not as *Matthias* did *Judas*, for he succeeded him in the Extraordinary Work of the Apostolate, and

and therefore was choſen out of thoſe who had accompanied with the Apoſtles all the Time, that the Lord Jeſus went in and out amongſt them, beginning from the Baptiſm of *John*, unto the ſame Day that he was taken up, and was added to them to make twelve Witneſſes of his Reſurrection; but the Nature of the Succeſſion was as Apoſtles, Biſhops and Presbyters in their ſeveral Sees; whereas Apoſtles, in the ſtrict Senſe as Apoſtles, were not confin'd to any See, but were Miniſters of the whole Catholick Church, and on whom, (as St. *Paul* ſpeaks of himſelf) was the care of all the Churches; and unleſs it can be made appear that the Apoſtles have ſuch Succeſſors, and alſo ſuch as were Witneſſes of what our Saviour did and taught, as *Matthias* was the Apoſtolate, as to ſo much of it muſt be Temporary from the Nature of the thing. Acts 2. 21,22.

The Arguments for a Superiority of the Order of Bishops, drawn from the Precedency of *James* at *Jerusalem* (who there seems to be Superiour to the Apostles, tho' he was none of the Twelve) concludes only for a Bishops Power in his own Church where he is fix'd, but nothing for the Superiority in Order of Bishops above Presbyters, as of revealed Institution. If *Ignatius*, who tells us that St. *Stephen* was a Deacon to St. *James*, had told us also of his Presbyters of a distinct Order, no doubt but his Testimony had been concluding; but a [illegible] and a Bishop are all one in Antiquity: And although at first the Twelve Apostles, who had the Infallible Direction of the Holy Ghost, did ordain those Prefident Bishops perhaps then, but certainly afterwards they were made by Election. The Epistles of St. *John* to the Angels of the Seven Churches

ches of *Asia*, prove not this Distinction of Order, nor any thing more than shall be hereafter accounted for in this Discourse. And however the Epistles of St. *Ignatius* stand Irrefragably defended from the charge of being Spurious, I cannot see but that allowing the Bishop to be πρωτος, is sufficient to comply with the full Sense of those Epistles, especially if it be consider'd that the Bishops of which he speaks were made so by the Apostles themselves, and no doubt were chosen by infallible Direction, and must therefore deserve a most singular Respect.

But allowing Men to think as they see Evidence concerning this Difference of Order, certainly the Practice of the Church may be such as may allow of Different Apprehensions, without occasioning either Tyranny or Schism, the Method whereof is attempted in this Discourse.

However it is plain, that both our Saviour and his Disciples did wholly reject all Temporal Jurisdiction, and applied themselves entirely to their Spiritual Administrations; and that there was no Distinction Causes into of Spiritual or Ecclesiastical, and Temporal or Civil in the Christian World for above Three Hundred Years after Christ. Indeed, while the Emperors were Heathens, and the Judges too throughout the Empire, the
1 Cor. 6. 5, 6. Christians (according to the Advice of St. *Paul*) forbare to go to Law, and referred all their Differences usually to the Bishops or Pastors of the Congregations, of which they were Members. And when *Constantine* came to the Empire, his mistaken Zeal confirm'd the Custom, (though the Apostle's Reason for it ceased:) And whereas the Civil Power ought to have been reassum'd by the Christian Magistrate, and the Clergy cased

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of Secular Buſineſs, his Edict ſet up the Clergy's Domination; and from Arbitrators they became Judges, and Chriſtian Magiſtrates might not Judge unwilling Chriſtians.

This Corruption grew ſo faſt, that about the Year 430. in the Popedom of *Celeſtine*, the Patriarchs of *Rome* and *Alexandria*, did Degenerate from an Eccleſiaſtical, to a Secular Ruling and Dominion: And when I conſider, how poſitively that Degeneracy is forbidden by our Saviour, who upon all Occaſions reprov'd it in his own Diſciples. When I conſider what Miſeries the Clergy Domination has cauſed more than Twelve Hundred and Sixty Years, ſince that Degeneracy; how it has turn'd the Church into a meer Worldly Kingdom, and the Laws thereof into Humane Politicks; I cannot but rejoice, that by the Laws of *England* this Degeneracy

Socrat. lib. 7. cap. 11.

Matth. 20.26. Luke 22. 25. Mark 10. 43.

is or might be cured (were the Laws put in Execution) and the Supremacy reſtor'd to the Civil Power. And whether the Pope of *Rome* by this Degeneracy did commence the Apocalyptick Beaſt entring into the Seat of *Daniel*'s 4th Beaſt, and ſo the time of his Reign be expired, may be worth the Conſideration of thoſe that ſtudy the *Apocalypſe*. But certain it is, that in *England* the Biſhop of *Rome*, before the *Norman* Conqueſt, had no allow'd Juriſdiction; but the Conqueror coming in under the Pope's Banner, gave him leave to ſend Legates into *England*: From *William Rufus* he attempted to gain Appeals to *Rome*, which occaſion'd the Baniſhment of *Anſelm*, Archbiſhop of *Canterbury*, during the Reign of that King. Upon *Henry* the Firſt, he Uſurp'd the Donation of Biſhopricks. On King *Stephen*, Appeals to *Rome*. On *Henry* the Second, the Exemption of Clerks from the Se-

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cular Power. And from King *John* he got the whole Kingdom.

I shall not trace the Steps, by which the Kingdom recover'd it self out of the Hands of the Clergy; but (notwithstanding the Pope held our Ancestors Consciences in Slavery, till the Reign of *Henry* the Eighth) many Acts of Parliament were made to uphold and maintain the Sovereignty of the King, the Liberty of the People, the Common Law, and the Commonweal, as appears by the Statutes of *Edward* the Third and and *Richard* the Second, *Henry* the Fourth and *Henry* the Fifth, being Laws of Premunire, and Provision, by which the Civil Power was preserv'd, and the Body secured against the monstrous pretended Foreign Head: And upon the whole, the Civil Power of *England* kept it self out of the Hands of the Priests in all Matters and Causes, except Causes

Teſtamentary, and of Matrimony, Divorce, Rights of Tythes, Oblations, and Obventions; for as the Emperors, out of a Zeal and deſire to Grace and Honour the Biſhops, allow'd them Juriſdiction in Cauſes of Tythes, becauſe they were paid to Prieſts; in Cauſes of Matrimony, becauſe Marriages were Solemniz'd in the Church; in Cauſes Teſtamentary, becauſe Teſtaments were many times made in *Extremis*, when Prieſts were preſent. So the Kings of *England*, before the Reformation, did all along derive Juriſdiction in theſe Cauſes, to the Biſhops, though the Right remain'd in them as the Fountain. But herein *England* hath been more unhappy than the Empire; for whereas the Biſhops, when Chriſtian Emperors granted them this Juriſdiction, proceeded in theſe Cauſes, according to the Imperial Law, as the Civil Magiſtrate did proceed in other Cauſes; our Biſhops introduced

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the Imperial Law, and (ſince it came into the World) the Canon Law alſo into *England*, and endeavoured all they could to deſtroy *Cæſar*'s Image and Superſcription. They call'd their Courts, *Courts Chriſtian*, as if the Civil Courts were but *Courts of Ethnicks*, and their Cauſes *Spiritual*, as if Civil Cauſes were *Carnal*: And yet if an Honeſt Man Examine the Matter, he will probably find as much *Chriſtianity* in *Weſtminſter-Hall*, as in *Doctors Commons*, and *Adultery* a Crime no more *Spiritual* than *Murder*.

Since the *Reformation* began, the Civil and Pretended Spiritual Authority have been wreſting, and they are not yet fully agreed. It was Enacted by the Statute, 24 *Hen.* VIII. *Cap.* 12. That all theſe Spiritual Cauſes ſhould be Judged within the King's Authority, and not elſewhere. By the 26 *Hen.* VIII. *Cap.* 14. The Parliament

liament took upon them (even in those Popish Times) to Create new Bishops, Suffragans, and to appoint their Sees. And this multiplying of Bishopricks is no new thing, for if you will believe *Giraldus Cambrenses*, he tells us, (in a Writing which he presented to Pope *Innocent* the Third) That in *Britain* there were in the time of the *Romans* Five Provinces, and accordingly Five Arch-Bishopricks; under each of which was Twelve Bishopricks; so there were Threescore Bishopricks at a time, when the Island was not wholly Christianized. Nor is the Translation of Sees any Novelty; for in the Year 604, Pope *Gregory* did, for the sake of *Austin* the Monk, procure the Translation of the Archiepiscopal Seat from *London* to *Canterbury*, where it remains to this Day, notwithstanding the endeavour of *Gilbert Folioth*, Bishop of *London*, in the time of *Henry* the Second, and the endeavours

vours of other Bishops of *London* since, to recover the Archiepiscopal Dignity.

But (to proceed) by Statute 1. *Edw.* VI. *Cap.* 2. The Writ of *Conge delire* was ousted, and it was Enacted, That none but the King by his Letters Patents should collate to an Archbishoprick, or Bishoprick; That all Process Ecclesiastical should be in the King's Name, and the Test in the Name of the Person having Ecclesiastical Jurisdiction, and the Seal to be the King's Arms. And though this Act was Repealed by the First *Marie*, *Cap.* 2. yet that Act was Repealed again, by *Primo Jacobi*, *Cap.* 25. And some think that the Statute 1 *Edw.* 6. *Cap.* 2. is revived thereby, and those who are Enemies to the Church, are ready to enquire, What Penalties our Bishops are liable to, by Issuing Process in their own Names,

and

and using their own Seals. For notwithstanding the *Cant* of *The Church! the Church!* their Courts are the King's Courts, and their Law, the King's Ecclesiastical Law; and this is acknowledged by the Oath of *Supremacy*, and all the Laws made to this purpose, are but in Affirmance of the Common Law; notwithstanding the Author of *Vox Cleri*, was so fond of *Loyalty to the Church*.

*Vox Cleri*, P. 1.

This indeed was an Expression which explain'd the Carriage of the High-Church-Party to His Present Majesty; for though they talk'd loud in behalf of the Prerogative, it was only that the Prerogative might pay them Tribute; and they were willing it should rob the Lay-Subject, if it allow'd them to possess what they had filch'd from the Crown; The King and Queen must first Swear Allegiance to the Church,

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before they ſhould be Crown'd; and then they thought they had catched them, and refuſed to Swear Allegiance to them, as the Law requir'd; but if inſtead of that horrible abuſe to which the Sacrament was expoſed in the Late Reigns, a *Teſt* were Compos'd, renouncing *Tranſubſtantiation* and *Common-wealth Principles*, and obliging to maintain the Government of *England*, by King, Lords and Commons, as it is now Eſtabliſhed; the King and Kingdom would be ſecured, beyond all poſſibility of Danger, and the juſt Rights of the Arch-Biſhops, Biſhops, and other Clergy, would be maintain'd, though thoſe *Jacobite* Church-Men were ſent out to the *French King*, whom they were not able to bring in to them. And it is obſervable, That as in the Late Reigns, all the Champions for the Hierarchy, ſtrove to prove that it was the Duty of

*Diſſen-*

*Diſſenters*, to ſubmit to the *Church Eſtabliſh'd by Law*, in thoſe things which they acknowledg'd to be in themſelves unneceſſary Impoſitions, becauſe they were impos'd by Authority; but they commonly left the Government to ſhift for it ſelf, and to Anſwer for thoſe Impoſitions to God, Conſcience, and the World: So now the ſame Party left His Majeſty, and all concern'd in the Late Revolution, to Anſwer for it to God, their own Conſciences, and the World; for they waſh'd their Hands, and ſaid, *They were Innocent of being concern'd therein*; but they were under the force of Providence; and if His Majeſty would uphold the Power of the Church, and take care to ſit faſt, they would pay Him Allegiance; otherwiſe they were ready for the next that came, if he had the good luck to get the better. And this is the Subſtance of the late Wri-

Writings of that Party. How much better Friends are they to His Majesty, who believe Him to have an undoubted Right to his Crown, and to Govern the *Church* as well as the *State*; and that they are bound not only not to Resist Him, but to Assist Him with their Lives and Fortunes, against all Opposers.

The *Church of England* rightly understood, is Lovely and Desirable; but that which hath confounded and divided the *Church* is the Jumble and Mixture that hath been made, between the Bishop's Power, which is of the Essence of his Office as a Presbyter, the Power which he has as President of the Presbytery, and the Power which he has by Delegation from the King. A Primitive Bishop (as is clear by innumerable Testimonies) had no more under his Charge than he could

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Perſonally know; and when Churches grew larger than one Biſhop could Perſonally inſpect, they had more Biſhops, yet ſo as that one Biſhop had the Precedency; and in a ſhort Time he only ingroſt the Name, and the others were called *Presbyters*; from among whom, upon the Death of the Biſhop, another was choſen to ſucceed him. But the Truth is, as is moſt evident, and particularly by the Teſtimony of that Incomparably Learned, and Pious, Arch-Biſhop *Uſher*, That every Presbyter hath a Right of Governing his Church, and Adminiſtring Diſcipline, and thence hath the Name of *Rector*; and is in the Engliſh Office of *Ordination*, commanded to Adminiſter *Diſciplinam Chriſti*, the Diſcipline of Chriſt; and he expreſly avers, That the omiſſion of the Exerciſe thereof in *England*, is only from the Cuſtom receiv'd in *England*;

*Vid. Uſher's Reduction.*

and

and that, that Impediment may be remov'd by Law: So that the Relation a Biſhop hath to a Particular Congregation, is no more than as a Presbyter; the Precedency of a Biſhop to the Presbyters in a Dioceſs, is of Pure Primitive Practice, grounded on the General Rules of doing all in Order, though it be no part of Revealed Inſtitution: All Societies are taught by the Light of Reaſon to keep ſome Order; and for convenience of Regular Converſe, the Perſon of a certain Number, whom they agree to be Firſt in Honourable Qualities, hath a Natural Right to be Preſident, though ſtill of the ſame Order: Thus the Preſident of a Colledge of Phyſicians, is no more than a Phyſician to his Patients, but he is a Preſident to the other Phyſicians; and it would be a ſtrange Fancy for ſuch a Preſident to claim a Right of being Phyſi-

cian to all the Bodies in *London*, and alone to administer some sort of Physick to all within the *Bills of Mortality*; I doubt such an Usurpation would increase the Number of the dead, and be justly reckon'd horrid Tyranny over the Living.

But there is a third piece of an *English* Bishop, and in that he is plainly the King's Ecclesiastical Lord Lieutenant, in such a compass of Ground, call'd a *Diocess*; and this he has by positive Humane Law; and in this respect is not a Church, but a State-Officer, entrusted with part of the Civil Power: His Courts are Civil Courts, and he sits in the House of Lords, with respect to his Temporal Baronage.

If the Distinction aforesaid were well understood, how easie were it to end the Controversie about

about the *JUS DIVINUM* of *EPISCOPACY*, and the *JUS DIVINUM* of *PRESBYTERY* and *INDEPENDENCY*; about the Delegation of the Bishop's Power to Lay-Chancellors, and the Bishops Lording it over God's Heritage: And how easie would it be to Rectifie abundance of Matters complain'd of in the present Practice of the Church? For Example, If the Bishops were made by the Delivery of the *Baculum* and *Annulum* by the King, as they were before the Conquest, or by Letters Patents; and were he made President of the Presbytery by their Election, especially if the King did usually give the *Staff* and *Ring*, or grant the Letters Patents to the Person first chosen by the Presbytery; they might with the greater Assurance Pray for the Assistance of the Holy Spirit at his Election. Were Staff and Ring.

his Lay-power understood to be Delegated to his Lay-Chancellor, (according to the good Example of *Sylvanus* of old) who would find fault? And the Legislators would soon think of giving their Courts a Civil Process, instead of their horridly abused Spiritual Weapon *Excommunication*. Were the Presbyter restor'd to his Just Right, we might soon see some good Effect of Discipline, which can never be exercised to any purpose, till Parish-Communion be made more pure, and the Pastor's Power be restor'd. One Physician may as well take the Charge of all the Bodies in *London*, as one Bishop of their Souls; and the Congregations that are gather'd from the several parts of great Cities, cann't have the personal Inspection, nor ready Access to the Pastoral Help, nor enjoy the Advantage of that Article of the Creed, *Communion*

*of Saints*, which ought to be provided for in a well Disciplin'd Church. And this is what my Soul longs for, and not without hope; For he that will impartially consider the late Writings for *Episcopacy*, particularly those of Doctor *Maurice*, and Doctor *Scot*, and the Writings against it, particularly of Mr. *Baxter*, and Mr. *Clerkson*, will, as I conceive, find these things true.

*First*, That the *Roman* and *English* Prelacy, as now Exercised, are wholly dropt in the Scuffle, and no Foundation found for either in Scripture, or Primitive Antiquity.

*Secondly*, That Independency, if it be meant only of the Relation between a Pastor and his Flock, and his Independent Right of Exercising the Power of the

Keys over them, it is plainly *Jure Divino*; but if taken in a Sense excluding National Churches, taking away all the common ordinary Means of Communion among Christian Congregations, and leaving the Power of Ordination, and Admission to the Lord's Supper, in the People, hath as little Foundation in Scripture, or Antiquity.

*Thirdly*, That Councils are for Advice, not Legislation, for Concord, not Domination, and have no Power to make Laws for the Universal Church. They can no more Alter, or add to the Laws of Christ, than the *Jewish Priests* could Add to, or Alter the Laws of *Moses*: And as there never was, so there never can be a General Council; and that a Visible Head of the Universal Church on Earth, Monarchical or Aristocratical, is a meer *Chimera*, never de-

ſign'd by GOD, nor of Uſe to Men.

*Fourthly*, That the Epiſcopacy which within a certain compaſs of Ground, provides a Perſon choſen by the Presbytery, to a Superintendency, to preſide in *Conventions* of the *Clergy*, within his Precinct or Dioceſs, to be conſulted, and principally join in the Ordination, and Confirmation of Perſons, who deſire to be admitted to the Lord's Supper; to be adviſed with by every Presbyter within his Precinct, where any Difficulties ariſe concerning the Exerciſe of the Keys; but which deſtroy not the Power of the Presbyter, nor the Primitive Church Species, has good warrant in Scripture, Antiquity, Reaſon, and the Nature of the thing; I ſay, choſen by the Presbytery: For even Mr. *Dodwel*, (that unaccountable Bigot to Prelacy) ac-

knowledges that Biſhops were firſt made by Election.

*Fifthly*, Epiſcopacy thus ſtated is *Jure Divino*, as all things agreeable to right Reaſon are *Jure Divino*, (that is to ſay) Reaſon teaches ſuch Things without Revelation; and if Reaſon had not been ſufficient to this End, he that ſpent Fourty Days on Earth after his Reſurrection, inſtructing his Apoſtles in the Things concerning the Kingdom of God, would not have Omitted to direct them herein: He that was *faithful only as a ſervant*, gave Rules for every Pin in the Tabernacle, and the very Colour of the Ribbons uſed by the Prieſts. And our Lord, who was Faithful as a Son over his own Houſe, would not have Omitted a Matter of ſuch Importance. So when Chriſt had Inſtituted the Office of Presbyters, or Biſhops; and the Apoſtle

Hebr. 3. 5.

given

given an Account of, and Inſtructions for their Office, there was no need to Inſtitute the Method of their Concord, which right Reaſon taught Men of all ſorts of Learning, as Philoſophers, Phyſicians, *&c.* Again, Presbytery, if it mean only an Equality of Goſpel Miniſters, by the Inſtitution of Chriſt, it is *Jure Divino*, as plain as Words can make it; if it be meant, the Form of Government ſo diverſify'd, as is uſually meant by that Word, it is not *Jure Divino*, having no Reveal'd Inſtitution: And Reaſon taught all the Chriſtian Church to appoint a Preſident Biſhop for Life; and nothing but the Riſe of Popiſh Prelacy could make the other Method ſeem Reaſonable; and *Calvin* himſelf (as I take it) fell into it, out of Neceſſity, and not out of Choice: But ſurely this Part of Church Government, is no more determin'd by Revela-

tion,

tion, than the Form of Civil Government.

*Sixthly*, While under the Notion of *CHURCH GOVERNMENT*, the Clergy encroach on the Prerogative of the Civil Power; whether it be in an Episcopal or Presbyterian Form, neither God nor His Majesty will have the Obedience paid them which is due; and the only way to support both *Civil* and *Ecclesiastical Government*, is to keep them entirely distinct, and unconfounded, *to give to Cæsar the Things that are Cæsars, and to God the things that are Gods.* To own the Divine, as the Vicegerent of Christ, in his Prophetical and Priestly, and the Civil Magistrate, as his Vicegerent in his Kingly Office. Particularly the Civil Power is to appoint the Bounds of Bishopricks; and so is the Twelfth Thesis of that clear headed and accurately

curately Learn'd Dr. *Iſaac Barrow*. 'By the Laws of God, and ac-'cording to Ancient Practice, 'Princes may Model the Bounds of 'Eccleſiaſtical Juriſdiction, Erect 'Biſhopricks, Enlarge, Diminiſh, 'or Transfer them as they pleaſe. Thus he; where by *Princes* he neceſſarily intends the Legiſlative Power, where-ever 'tis placed, by the Reſpective Conſtitution of Chriſtian Kingdoms.

*Seventhly*, Were theſe things well conſider'd, the Controverſie between the Epiſcopal and Presbyterian, would be certainly reconcil'd, and even the Independent and Antipœdobaptiſt, would probably be folded, if the Terms of Union, which the Church preſcribes, did not keep them out: Which will come next to be conſider'd, after I have premiſed the few following ſhort Propoſitions.

*Firſt*

*First Proposition.*

When God, bringing his First-begotten into the World, commanded all his Angels to Worship him; their Song was, *Glory to God on High, on Earth Peace, and good Will towards Men:* But while Christians have join'd with the Heavenly Host in the First Clause of that Song, they have neglected the two other Parts thereof, and for want of *Peace on Earth*, the former and latter Clauses have made us yet but little Harmony.

Hebr. 1. 6.
Luke 2. 14.

*Second Proposition.*

The Eternal Father hath called himself *The God of Peace*, the Blessed Jesus is *The Prince of Peace*; the great Legacy which he left behind Him, was, *His Peace*; and *The Gospel of Peace*, is the great Instru-

Rom. 15. 33.
Rom. 16. 20.
Isai. 9. 6.
John 14. 27.

Inſtrument of Erecting that Kingdom, of which Peace is one of the greateſt Glories. Till God give his People the Bleſſing of Peace, we can't expect that Happy Time when all *the ends of the Earth ſhall fear him*; and his Name will never be Hallow'd to purpoſe, nor his *Will be done on Earth as it is in Heaven*, till this Kingdom of his be come. Pſal. 67. 7. Mat. 6. 9, 10.

*Third Propoſition.*

The Methods which Men have taken to attain Peace, have been various. Conquerors have endeavour'd it, by making Mankind Slaves, and reducing the World under an Univerſal Monarchy. The Apoſtles themſelves began to be Tempted by the Antichriſtian Spirit, and were for bringing all under their Maſter, by Silencing firſt, and then by Fire from Heaven. Popes have attempted Mark 9. 38. Luke 9. 49, 54.

*The Reason of this is Plain, if the Pope be Antichrist, and his Reign extended to 1260 Years.*

tempted it, by pretending to Infallibility; and Councils, by making Canons. Some Places have labour'd to attain it, by an Inquisition; and others, by Penal Laws, concerning doubtful Matters of Speculation: And of them all (except the Apostles, who were afterwards better Instructed) we must conclude with the Apostle, *The way of Peace they have not known*; or, at least, not practised to walk therein.

*Fourth Proposition.*

Ever since the Fall of Man, this Lower Creation hath been a Stage of War; the Seed of the Woman, and of the Serpent, have been in constant Action: Our Saviour came to Destroy the Works of the Devil, whilst the Spirit that works in the Children of Disobedience, keeps up his Works with all Diligence; and therefore

Gen. 3. 15.

1 John 3. 8.

Eph. 2. 2.

fore *there is no Peace*, ſaith God, *to the Wicked.* Peace without Holineſs is impoſſible, and the World ſeeks it in vain: The Apoſtle Inſtructs us to *follow Peace with all Men, and Holineſs*; and the Prophet aſſures us, That *the Work of Righteouſneſs, ſhall be Peace; and the Effect of Righteouſneſs, Quietneſs and Aſſurance for ever.* And that when God hath wrought all our Works in us, He will *Ordain Peace for us.* Iſai. 57. 21. Hebr. 12. 14. Iſai. 32. 17. Iſai. 26. 12.

*Fifth Propoſition.*

It is therefore Impudent Folly, for Men to Apprehend that they can have Peace with one another, while they are at open Enmity with God. He that hath all Mens Hearts in His hand, will manage them ſo, that his own Word ſhall be Eſtabliſh'd; if Men will not join in the Practice of Things, in the Theory of which they all agree,

agree, they will be ſtill the Inſtruments of Divine Vengeance on one another. And therefore if Magiſtrates would labour for Peace, they muſt lay the Foundation thereof in the *Reformation of Manners*; and be very Cautious of making Laws, about Matters of Speculation: For our Saviour hath told us, *That if any will do his Will*, he ſhall know of the Doctrine; the way to know more, is to Practiſe what we do know. Otherwiſe,

John 1: 17.

*Sixth Propoſition.*

While Men Diſpute with Vehemency, and turn Divinity into the moſt Abſtruſe and Exquiſite fine Notions, they make Chriſtianity unintelligible, and diſtinguiſh all Religion out of the World. They Impoſe on the Credulous, confound mean Capacities, divide Chriſtians into Sects, and

and every Sect Adores its own Diſtinguiſhing Character, till if the Queſtion be, what Religion a Man is of? 'Tis Anſwer'd, *A PAPIST, A CHURCH OF* ENGLAND *MAN, A PRESBYTERIAN, AN INDEPENDENT, AN ANTIPOEDOBAPTIST*: But no Man does, and who can truly anſwer, I'm a Chriſtian!

*Seventh Propoſition.*

True Religion is the Bond of Union. When *the Earth ſhall be full of the Knowledge of the Lord; as the Waters cover the Sea, then Men ſhall beat their Swords into Plow-ſhares, and their Spears into Pruning-hooks: Then Nation ſhall not lift up Sword againſt Nation, nor ſhall they learn War any more; then nothing ſhall hurt or deſtroy in all God's Holy Mountain.* And ſince it is evident, that although Acti-

Iſai. 11. 9.

Iſai. 2. 4: Mich. 4. 3.

ons are, Belief is not within the Power and Reach of Humane Law; and that the Generality of Mankind never will, without a Miraculous Power, and Extraordinary Revelation, agree on the Matters ſo hotly Diſputed even among Proteſtants, 'tis worth the while to conſider, what are the probable Means which the Scripture hath Reveal'd, and which it is our Duty to Uſe, for attaining an Univerſal Peace among Chriſtians.

There is a Rock on which our Saviour promis'd to build his Church, that the Gates of Hell ſhould not prevail againſt it: So ſolemn a Promiſe requires a Serious Conſideration; for as the Papiſts taking it to be the Perſon of *Peter*, and his Succeſſors, have by that Miſtake concerning this Rock, laid the Foundation of the Antichriſtian Kingdom; ſo the Kingdom

Kingdom of CHRIST MEDIATOR, is truly and ſurely built upon this Rock, which our Saviour intends in that Promiſe; and that is, That *JESUS CHRIST IS THE SON OF THE LIVING GOD.* Matt. 16. 18.

*Ye believe in God, believe alſo in me*, was the Subſtance of our Saviour's Doctrine, and the Apoſtles Creed. *I believe that Jeſus Chriſt is the Son of the living God*, was *Martha*'s Creed. And *he that Confeſſeth, That Jeſus Chriſt is come in the Fleſh, God dwelleth in him, and he in God:* It is the end of Writing the Goſpel; and *this* (ſaith the Apoſtle) *is the Word of Faith, That if we confeſs with our Mouth the Lord Jeſus, and believe in our Hearts, that God hath raiſed him from the Dead, we ſhall be ſaved:* And accordingly, upon his Profeſſion of the Creed; *I believe* John 14. 1. John 11. 17. John 1. 4. John 20. 31. Rom. 10. 8, 9. Acts 8. 37.

*that Jesus Christ is the Son of God*, the *Ethiopian* Eunuch, who before believed in God, was Baptised, and the words of Baptism instructed him as they do us, in the Foundation of the Christian Church.

And before any other Creed was made, the Effect of this Creed was Miraculous, both with respect to the Holy Lives of those that profess'd it, and the great Encrease of the Number of such.

Now what was sufficient in the first Ages, was so to after-Ages, and is so now; *For other Foundation can no Man lay, than that which is laid already*, was a Truth in St. *Paul's* Time.

1 Cor. 3. 11.

The Apostles Creed, and the other Creeds, subscribed to by the Church of *England*, are not Additions to, but Paraphrases of this

this Creed, or Truths which neceſſarily follow from the Belief thereof, and many of the Articles thereof were added in After-Ages, in contradiction to the ſeveral Hereſies which roſe at ſeveral Times to the endangering that Foundation.

For Inſtance, all the Hereticks mention'd by *Iræneus*, wherewith the Devil vext the Church for the firſt Three Hundred Years, were for a Plurality of Created Gods, whom they held alſo to be Creators; and for this reaſon it ſhould ſeem were thoſe Words, *MAKER OF HEAVEN AND EARTH* added, which were not in the Creed, called the Apoſtles for many Years, as appears in the Symbol recited by *Marcellus Ancyranus*, in the Confeſſion of Faith which he delivered to Pope *Julius*, with the Expoſition of the *Apoſtles Creed*, written

Iræneus Adv. Hæreſ. Lib. 1. cap. 19, 20, 21, 22, 23, &c.

written by the Latine Doctors: The *Nicene* and *Athanasian Creeds* were further Explications of this Creed, in Opposition to *Arrius*, who struck at the very Foundation, even the Godhead of Christ. And the Second Council of *Constantinople*, enlarged the *Nicene Creed*, in the Article that concern'd the Holy Ghost (in Opposition to *Macedonius*, who denied the Godhead and Personality of the Holy Ghost) and in the Articles concerning the Catholick Church, and the Privileges belonging thereunto; and when the *Roman* Church (after the Days of *Charles* the Great) had added the Article of the Procession of the Holy Ghost from the Son, in Opposition to the *Greek* Church; the Council of *Trent* it self hath recommended it to us,

Council. Trident. Sess. 3. *As that Principle, in which all that Profess the Faith of Christ*

*do neceſſarily agree, and the firm and only Foundation againſt which the Gates of Hell ſhall never prevail.*

Thus out of their own Mouths may we judge thoſe pretended Servants of our Saviour.

His Bleſſed Promiſe hath been perform'd to a Tittle; his Church hath been preſerved in ſpight of the Gates of Hell, and the Rock hath been like the Foundations of the Earth, unſhaken by all Aſſaults of Hell; of all that are there already, and all that are haſtning thither. And it is to me a moſt Important Obſervation, which is made by that Prophet, and Apoſtle of this Latter Age, Archbiſhop *Uſher*, "That "whatſoever the Father of Lyes "either hath Attempted, or ſhall "Attempt, yet hath he neither "hitherto Effected, nor ſhall ever "bring

Uſher's *Sermon*, June 20. 1624. *pag.* 27.

" bring to pass hereafter; that this " Catholick Doctrine, ratified by " the common Assent of Christi- " ans, always, and every where, " should be Abolish'd, but that " in the thickest Mist rather of " the most perplexing Troubles, " it still obtained Victory, both " in the Minds, and in the open " Confession of all Christians, no " ways overturn'd in the Foun- " dation thereof; and that in this " Verity, that one Church of " CHRIST was preserv'd in the " midst of the Tempest of the most " cruel Winter, or in the thickest " Darkness of her Wainings.

" And *(he further adds)* that " if at this Day, we should take " a Survey of the several Profes- " sions of Christianity, that have " any large spread in any Part of " the World; as of the Religi- " on of the *Roman*, and of the " Reform'd Churches in our " Quarters;

" Quarters; of the *Ethiopians*,
" and *Egyptians* in the South; of
" the *Grecians*, and other Chri-
" ſtians in the Eaſtern Parts; and
" ſhould put by the Points where-
" in they differ one from ano-
" ther, and gather into one Body
" the reſt of the Articles wherein
" they all agree: we ſhould find
" that in thoſe Propoſitions,
" which, without all Controver-
" ſy, are Univerſally received in
" the whole Chriſtian World, ſo
" much Truth is contain'd, as be-
" ing join'd with Holy *Obedience*,
" may be ſufficient to bring a Man
" to everlaſting Salvation; neither
" have we cauſe to doubt, but
" that as many as do walk accord-
" ing to this Rule, neither over-
" throwing that which they have
" builded, by ſuperinducing any
" Damnable Hereſies thereupon,
" nor otherwiſe Viciating their ho-
" ly Faith, with a lewd and wick-
" ed Converſation: Peace ſhall

" be

" be upon them, and Mercy, and " upon the *Israel* of GOD.

This is a Consideration of the greatest Weight, and discovers the Foundation of *Christian Unity*, and of the Peace of the Universal Church.

Stilling. *Answ. to sev. Treatises* 68. 70.

And even *J. W.* (in his *Contest* with the Right Reverend and Learned Doctor *Stillingfleet*, now Lord Bishop of *Worcester*) proves the *Unity* of the *Roman Church*, by this Argument: " All those " who Assent unto the Ancient " Creeds, are Undivided in Mat- " ters of Faith: But all *Roman* " *Catholicks* Assent unto the An- " cient Creeds; *Ergo*, all *Ro-* " *man Catholicks* are Undivided " in Matters of Faith.

These,

These, says the Doctor, are the most Healing Principles that have yet been thought of: Fye, for shame, why should we, and they of the Church of *Rome* quarrel thus long? We are well agreed in all Matters of Faith, which, saith he, I shall demonstratively prove, from the Argument of *J. W.* drawn from his two last Propositions.

"All who Assent to the Ancient Creeds are Undivided in "Matters of Faith: But both "*Papists* and *Protestants* do Assent unto the Ancient Creeds, "*Ergo*, They are Undivided in "Matters of Faith; and though "this way of Arguing was only "*ad hominem*, it is great Pity "that the *Major* Proposition of "the last *Syllogism*, was not pronounced out of the Infallible "Chair.

But

But certain it is, That the *Papists*, notwithstanding their great Boast of *Unity*, are much more Divided within themselves, than any *Protestants* from each other; for the Rent goes through the main Foundation of their Faith, *Their Church's* INFALLIBILITY: For where to place it they can by no means agree; but (as among that Party which calls it self the *Church of England*) though some are *Socinians*, some *Arminians*, some *Calvinists*, &c. yet all agree in the *Hierarchy* and *Common-Prayer*: So there are two things in which all *Papists* do agree, *viz.* the Hierarchy under the Bishop of *Rome*, and the Sacrifice of the Mass: Upon these two Poles the Antichristian World stands firm, though almost

Note, If that Notion be true, *viz.* That the *Vaudois* and *Albigeois* are the Two Witnesses, 'tis Demonstration that Hierarchy and Liturgy are no proper Terms of Union: For although they have been pure Churches ever since the Apostles Days, they have always been without both.

most all others are controverted. *Fas est & ab hoste doceri.* And therefore why may not the Governours of the Church of *England* fix upon those Terms of *UNION*, wherein all Christians in the World are agreed, which are few and plain, and restore them to their Primitive Right of being the Foundation of the Peace, and Unity of *Christians?* Terms of Divine Institution will as certainly Unite the *Christian World*, as Terms of Humane Institution have done the Antichristian. And since it is not a Matter at present practicable, to bring all sorts of *Christians* together, to agree on those Terms, it will be the Glory of the *Church of England* to set an Example which will be follow'd by all the *Christian World.*

There

There are (in a Word) some Truths which are the *First Principles of the Oracles of God*; and these are the Truths which ought to be the Terms of Union. But I would not be misunderstood, as if I thought no other Truths necessary for a *Growing Christian*. There are the Principles of the Doctrine of *CHRIST* (or as the Original) the Word of the beginning of *CHRIST* which are necessary to Unite a Man to the *Christian Church*, and which are suited to the Unlearned, as well as the Learned, and ought to admit him into its Communion: But there is also a going on to Perfection, which becomes all Men that live in that Communion, the degrees of which are various, and the highest degrees most desirable; but yet he that hath but two Talents, ought not to be cast out of the Church, because he hath

Heb. 5. 12.

Heb. 6. 1.

hath not Five: Nay, he that hath but one, may improve it to Salvation, though he never understood School-Divinity, nor the Power of the Church in Decreeing Ceremonies. But though I might, I will not presume to name those Truths or Terms of Union; the Moderate of all the aforesaid Persuasions, will easily agree therein. And to the Consideration of the *Sons of Peace*, I leave the Particulars; though I think I may say, *That the Articles of the Church to which the Dissenters do Subscribe, contain them all.*

But it will still be Objected, That though an Assent to those *Doctrinal Articles*, to which the *Dissenters* have Subscribed, and which include Scripture, as the Rule of Faith and Manners, and thence Collect Rules of Faith, Practice and Devotion, were made

made the Terms of Admiſſion into the Church of *England*; yet there remain many things in Point of Practice, which keep up Differences, and divide us into Parties; as,

I. *Forms of Prayers.*
II. *Habits of the Clergy.*
III. *Preſentations.*
IV. *The Croſs in Baptiſm.*
V. *Kneeling at the Sacrament.*
VI. *God-fathers and Godmothers.*
VII. *Holy-Days.*
VIII. *Ordination of Miniſters, Subſcription, and Oaths on one Hand.*

*Objections, Antipathy, and Prejudices againſt all theſe things, and ſome Indecencies on the other hand.*

And

And I will ſhortly touch on all theſe Heads, when I have premis'd,

*First*, Indifferent Things uſed in Religion, or by Religious Men, and ſuffer'd to remain according to their Nature, were never the occaſion of Diviſion; and Indifferent Things impos'd by Laws, have ever cauſed Diviſions in the *Chriſtian World*. To inſtance in the Church of *England*, Kneeling at the Sacrament is impos'd, and keeps out Thouſands of Good Chriſtians out of the Eſtabliſh'd part of the Church: whereas ſitting when we ſing *Pſalms* is not commanded, but the Poſture has obtained in all Aſſemblies, as well of the *Church*, as of the *Diſſenters*: We have had abundance of Paper ſpoil'd in Writing for, and againſt *Kneeling* at the Sacrament; but not a Page for or againſt *Sitting* when

Psalms are Sung. And yet we may Argue as strongly against *Sitting* when we Praise God, as against *Kneeling* at the Sacrament, abstracted from the Imposition. We do not pretend to an Uniformity in Time; but in some *Churches* the Parish meet at Nine, in some at Ten, in others not till Eleven; yet the Church of *England* never received any prejudice by the want of Uniformity therein. The *Surplice* has even divided the Martyrs among themselves, being an indifferent thing impos'd; wearing black Cloaths is used by Conformable Men, and the Teachers among all the Dissenters indifferently; and yet one may prove the Unlawfulness of the Clergy's wearing Black, with as strong Arguments as any Man can use against wearing White. But when Men will be giving Religious Significations to Insignificant Things, we see what comes on't:

on't: Impoſition is warring againſt the Nature of Man: *Adam* in Innocency fell by the Breach of a Poſitive Law, concerning a Matter in it ſelf indifferent, abſtracted from the Sanction of the Law, although it receiv'd the Sanction from GOD Himſelf: And it muſt be highly unreaſonable for Men to expect from fallen Man that Obedience which was not paid by *Adam* to GOD Himſelf, except, at leaſt, their Power to Command were as Evident as His.

The Right Reverend Prelate, Doctor *Jeremy Taylor* tells us, in his Liberty of *Prophecying*, That he that makes an Article of Faith, or a Term of Church-Communion, without a Divine Authority, chalks out a new way to the Devil. The Incomparable *Chillingworth*, and the Excellent *Hale* of *Eaton*, have fix'd the Name

of *Schiſmaticks* on the Impoſers of unneceſſary things: And certainly, he that in Matters of Religion makes indifferent things neceſſary, Uſurps Power Superiour to Chriſt and his Apoſtles, yea, to GOD Himſelf, for they thought fit to leave them indifferent; And ſhall he that contendeth with the Almighty inſtruct Him? If it was not well done, he that reproveth GOD let him anſwer it. As for the Appointing of Churches, and Places, and Times for Aſſembling, and Circumſtances of the like nature, Reaſon makes ſuch Appointments neceſſary, but ſtill without Reſtraint, as to other Places or Times, and ſuch Appointments, fall not under the Notion of *Indifferent Things*. 'Tis an abſurd way of Arguing, That the Church may command Indifferent Things, becauſe Things Good are Commanded, and Evil Forbid by God,

Job 40. 2.

and

and they have no other way of Exerting their Power; Would they be Greater, or Wiſer than their Maſter: Our Saviour died to bear witneſs to the Truth, and the ſingle Truth, that he immediately died to bear witneſs unto was, That He was a King. And I know no Man, or Church, that has any thing to do to mend our Saviour's Inſtitutions: Their Power in Religious Matters is to enforce what He has commanded, and to reſtrain from what he has forbidden, and accordingly to Adminiſter Rewards and Puniſhments. This is Power and Work enough for Souls that are ſincere; and wherever any Power on Earth hath been found making ſuch Additions, they have alſo been found entirely negligent of what is commanded, or forbid by God; and their whole Zeal hath been employ'd, in enforcing their own Innovations: *Chriſtians* as well

as *Jews*, have made void the Commandments of GOD, through Mens Traditions.

But to Reflect a little upon the ſeveral Particulars above-mentioned.

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## *Form of Prayer.*

The *beginning* of the Preaching of *John* the *Baptiſt*, was the beginning of the Goſpel; and yet *John* taught his *diſciples*, and our Saviour his, a *Form of Prayer*.

I. I am of Opinion, That a Set Form of Prayer appointed to be read in all Churches which receive Maintenance from the Government, is not only lawful, but deſirable; yet ſo as no Man be compell'd to uſe it againſt his Judgment or Conſcience; For a Form of Prayer Compos'd in Scripture Language, or according to the Senſe of Scripture, is certainly Dictated by the Spirit, and is according to the mind thereof, and he who joins in

in that Prayer hath two Advantages, which he that joins with an *Extempore Prayer* hath not.

*First*, He is not bound to Reflection upon the Expreſſions of the Miniſter, which is neceſſary in the other Caſe.

1. To underſtand his Meaning.

2. To judge whether it be fit to join with him in what he ſays. And,

*Secondly*, He that joins with a Scriptural Form hath conſequently greater Liberty of Thought, and may, while the Prayer is Reading, enlarge in his own Meditations, and receive with greater freedom whatſoever immediate Influences the Holy Spirit may

pleaſe to afford. But there are Multitudes who cann't uſe a *Form of Prayer*, without Formality: And really the variety that is in the Temper and Genius of Men makes all unneceſſary Impoſitions grievances to the World, *Nitimur invetitum* is a great Truth, though it be not an Article of Faith; but the continual Fluctuation of Humane Affairs makes it neceſſary, that the Miniſter uſe himſelf to a readineſs of applying *Extempore* to the Throne of Grace upon extraordinary occaſions, which is a Liberty not deny'd by the *Church* to their Clergy, and is uſed by many of them before their Sermons. And how far the Spirit of GOD may influence the Heart and Tongue of the Ambaſſadors of our Saviour, by immediate Aſſiſtances, I refer to the Texts in the Margent for ſatisfaction: For ſhould I uſe the Lan-

Rom. 8. 15, 26, 27.
Joh. 14. 17.

Language of Scripture otherwiſe, than by referring to the Texts themſelves, many pretended Proteſtant Readers would unwarily, or from a worſe Principle, call it *Cant*; and yet after all the Prejudices and Arguments againſt a Form; they who attend conſtantly in the Congregations of the Diſſenters, do know that many of the Teachers in thoſe Congregations come very near to a Form in their Prayers, though called *Extempore*, and if the Miniſter ſhould vary every Word in every Prayer, yet 'tis ſtill a Form to the Congregation.

Of

## *Of the Habits of the Clergy.*

II. If the Habits of the Clergy were only uſed for Diſtinction and Decency, and not made Sacramental, *viz. To be an outward viſible ſign of an inward ſpiritual Grace*; I do not think any Man wou'd be frighted out of the Church, by ſeeing a *Reader* in White; and the conveniency of a Gown wou'd certainly carry it for a Gown againſt a Cloak, (though we have an account of *Paul*'s Cloak, but not of his Gown) if it were once declared, That there is no more Holineſs in a Clergy Man's Gown, than in an Alderman's. And I do not believe that St. *Paul* us'd to Preach in his Cloak; For if he did, being

2 *Tim.* 4. 13.

being ſo conſtant a Preacher, he would not have left it behind him at *Troas*.

## *Of Preſentations.*

III. As for Preſentations and Patronages, it muſt be acknowledged, That in the Primitive Times, the People did chooſe their own Paſtors, and it ſeems moſt reaſonable that they ſhould have a Negative Voice: For why ſhould I have a Paſtor put on my Soul, any more than a Phyſician upon my Body, or a Lawyer upon my Eſtate? But in Truth, there being no poſitive Divine Command in this Matter, it is convenient in a depraved Age, that Patrons Nominate the Perſons

ſons that the People chuſe, and the Biſhop Approve; for I doubt that in many Pariſhes the Majority would not of themſelves chuſe the moſt pious Divine, and the People are not ſo well qualified for an Election, as they were in the Primitive Times.

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*The Croſs in Baptiſm.*

IV. No Man can give me any Reaſon for continuing the *Croſs at Baptiſm*, if the Practice was Ancient; yet from the beginning it was not ſo, and if Cuſtom without Reaſon make any Perſon fond thereof, it may be left Indifferent.

*Kneeling*

## *Kneeling at the Sacrament.*

V. The ſame may be ſaid of *Kneeling at the Lord's Supper*; that it was not uſed in the Firſt Ages is moſt evident; for Kneeling on the Lord's Days was forbidden, and to this Day remains Condemn'd by the Twentieth Canon of the Council of *Nice*; and conſequently Kneeling at the Sacrament. Our Saviour Repreſents the State of Glory by an Alluſion to this Sacrament, that his Apoſtles ſhould Eat and Drink at his Table in his Kingdom, and ſit on Thrones: That Poſture which is the Eating and Drinking Poſture by the reſpective Cuſtoms of Nations, is the proper Poſture for this Ordinance; but were no Poſture impoſed, there would be no Quarrelling

relling about this matter, and it is probable that the Posture of Sitting, when we Sing, came from the Posture used in the Eucharist.

As to the Matter of the Test, perhaps it may be used by the Divine Providence to be a great Means of Reformation; for, if Diseipline were Restored, (till which Time only the Curses on *Ash-Wednesdays* are to be used, as the Rubrick informs us) and were Posture left Indifferent, and no Man admitted to the Lord's Supper, who could not give a good Account of the Fundamentals of Christian Religion; (*viz.*) those Articles which shall be the Terms of Union, and who shall not also give Satisfactory Evidence to the Pastor of the Congregation established or allow'd with whom he desires to Communicate, that he is not tainted with Vice of any kind,

kind, no ſerious Man would wiſh the Teſt Aboliſh'd. Religion and Vertue would be promoted thereby, and the Kingdom would ſoon enjoy a Pious Magiſtracy. But as it is, I have heard it call'd an Outragious Preſs of the Devils Servants to the moſt inward Rites of Chriſtianity, and many believe that to make the Sacrament a Teſt for Civil Offices, where the Church is without Church-Diſcipline, is unſuitable to the Inſtitution, Nature and Ends of the Sacrament, dangerous to the Government, and to the Souls of Men; grounded on no ſolid Reaſon; inſufficient to ſecure againſt Popery; of Uſe only to Exclude good Subjects, and Deſtructive to the true Intereſt of any Proteſtant Kingdom.

*Of*

## *Of God-Fathers and God-Mothers.*

VI. God-Fathers and God-Mothers were an uſeful ſort of People in Times of Perſecution, and would be ſo now, if not made neceſſary to Baptiſm, but uſed as they were at their firſt Invention: But if, inſtead of the Undertaking for the Religious Education of the Child, in caſe of the Parents Neglect or Death, they muſt Exclude the Parent from his proper Office, and never more take care of the Child, which is the Caſe of moſt of the Church-Children now in *England*, *Pudet hæc Opprobria nobis*, ſure no Man can deſire to continue it as it is.

## *Of Holy-Days.*

VII. He that can find me out a Chriſtian Holy-Day in the New Teſtament, beſides the Lord's-Day, or any mention made of them, except in ſuch Texts as Condemn them, ſhall have my Thanks, and I will not be wanting to acknowledge the Favour to him who ſhall diſcover any other Original of them, than is before-mentioned in this Diſcourſe. And if Men would be contented to give God the firſt Day of the Week, being one in ſeven, I'm apt to believe the laying aſide all other Anniverſary Holy-Days for the whole Church, would neither diſpleaſe God nor good Men; and we need them not to oblige either *Jews* or *Gentiles*.

Indeed, were they declared, (as they are) of Humane Inſtitution, and only convenient for Relaxation from Labour, the Eaſe of Servants, and ſuch prudent Purpoſes, the great Objections againſt them would be Anſwer'd; and a Law concerning them, like that of 5 *Eliz. Cap.* 5. concerning *Lent*, would do the Buſineſs; and no Man would object againſt beginning ſuch Days of Diverſion, with Solemn ſeeking the Divine Bleſſing in Publick Aſſemblies. And yet, if any Men or Church, deſire to continue them as they are, without Impoſition, the Fourteenth of the *Romans*, perhaps, hath made them a Toleration, though it muſt be acknowledged, That the Days there intended had originally a Divine Inſtitution.

As

As to occaſional Days appointed by Authority, for *Faſting and Praying*, or *Feaſting and Thanksgiving*, whether *pro hac vice* only, or *Annual*, with Reſpect to ſome *National Deliverance*, they are not ſcrupled by any *Engliſh Proteſtant*, and are Authoriſed by Preſidents in the Jewiſh Church.

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## *Of Ordination.*

VIII. We read of *Ordination*, by laying on of *Paul*'s Hands; and alſo of *Ordination* by laying on the Hands of the Presbytery. The Primitive Church joined together the Biſhops and Presbyters in *Ordination*; and that will Pleaſe and Unite the Epiſcopal and Presbyterian: And I don't know

1 *Tim.* 4. 14. 2 *Tim.* 1. 6.

whether if any Independent, or Antipædobaptiſt be fond thereof, it ſhould be any Difficulty to the Church of *England*, to let them Admit their Paſtor with what Ceremonies they pleaſe, ſo as he be willing to ſubmit thereto, perhaps they will have the better Opinion of him, and he have advantage of doing more good.

And as for *Reordination*, 'tis but *Confirming Ordinations*, made by Presbyters, by Act of Parliament (which is no new thing) and that Affair will be ſettled without determining that difficult Point of Controverſie.

Many of the Incumbrances on Conformity are removed, particularly that which related to the Illegally Impoſed *Covenant*, and the *Oxford Oath*; and if Subſcription to the Terms of Union, by all

all that ſhall receive Imployment in the Eſtabliſhed Church, together with fit Qualifications, and a Sober, Religious, and Godly Life, were accepted, inſtead of all other Subſcriptions and Oaths, how happy ſhould we ſee the Church of *England?*

*Laſtly*, Theſe things would Anſwer the Objections, and Remove the Antipathies and Prejudices of the *Diſſenters:* And as for the Indecencies juſtly complain'd of amongſt ſome of them, by thoſe of the Eſtabliſhed Part of the Church, they do already ſenſibly Decay, and would ſoon vaniſh away. Good Manners is certainly as agreeable in Church, as out of it; and there is no neceſſity of being Guilty of Irreverence to avoid Superſtition.

1 Cor. 11.10. The Apoſtle adviſed the Women in the Church to have a covering on their heads, becauſe of the Angels: And if the Angels gather the Devotion of our Souls from the Poſture of our Bodies, were it for no other Reaſon, Men would neither Sleep, nor Loll, nor put on their Hats, in Publick, or Allow'd Aſſemblies, eſpecially they who keep them off all the Week beſides. The Service of the Body, as well as the Soul, is owing to him from whom the Glory of both is expected: And the Apoſtle, as if he had fore-ſeen the Folly of ſome People in this Matter, expreſly exhorts us to *Preſent our Bodies a living Sacrifice, holy and acceptable to GOD, which is our reaſonable Service.* But yet I'm not ſo Sanguine as to believe it a Matter probable to be effected, to bring the

the *Epiſcopal*, *Presbyterian*, *Independent*, and *Antipædobaptiſt*, ſo near together immediately, as that they ſhould agree in one Mode of Worſhip, or Form of Divine Service; and yet I conceive, they may be all United in the Church of *England*, and under the Government of the Biſhops, without hurting their Conſciences on the one ſide, or cutting a Hem off the Surplice on the other: And to this purpoſe I would propoſe:

I.

That by a New Act of *Uniformity*, Moderate Men may be comprehended, and the Tolerable Tolerated.

II.

II.

That an Act of Parliament be pass'd for the more Positive Settling and Limitting the Bishops Courts, and give them a Process suitable to their Civil Constitution.

III.

That the Power of Excommunication and Absolution be restor'd to the Parish Pastor, for Matter of Immorality, or Gross Heresie; and the Proof thereof be

be tranſmitted to the Court kept for that Dioceſs.

IV.

That all the Teachers in *Diſſenting Congregations* do make themſelves perſonally known to the Dioceſan, and own his Civil Juriſdiction within his Dioceſs, according to Law, and Enter the Places of their Aſſemblies with him: And that all Diſſenters ſubmit to the *Conuſance* of thoſe Courts, if they are accus'd of Immoralities, who may there have a Civil Puniſhment.

V.

That becauſe very many of His Majeſty's Subjects are, and probably will continue under the above-mentioned Denominations, it might be adviſable that the ſeveral diſtinguiſh'd Parties chooſe their Repreſentatives to Aſſiſt at a Convocation in Matters of *Manners and Good Life*, and other things which are not in Controverſie.

VI.

The Providence of God in the Inſtance of *Londonderry*, did ſhew us that all En-

Endeavours of Agreement are bleſt by Miraculous and Extraordinary Appearances of the Divine Goodneſs. And though we are not Beſieged in *England*, yet I doubt we are under an equal neceſſity of Unity and Concord, in order to preſerve to our ſelves and Poſterity, both the *Commandments* and the *Creed*. And if the Epiſcopal Party, though they will be render'd much more Numerous by ſuch Comprehenſion (reſerving to themſelves both the Property and Profits of the Church) would nevertheleſs allow the Diſſenters the *Morning* and *Evening* Hours for their Lectures

and Assemblies, they Engaging not to meddle with those Matters in Controversie which distinguish Parties amongst us, but only to endeavour the Good of Souls, which is the Interest and Duty of all *Parties*, they would grow together insensibly, and we should be, in a short time, the Happiest Nation on the Earth.

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*F I N I S.*

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# TO THE
# Christian Reader.

*About the Year of our Lord* 375; Themistius *the Philosopher, who was also Consul at that time, told the Emperor* Valens, *that there were* 300 *Opinions or Sects among the Philosophers; far more than there were among the Christians, and yet they never Persecuted one another. This he said to dispose that Emperor, who was a Persecuting* Arian *to be favourable to the Orthodox.*

*And soon after the Emperor* Theodosius *being incens'd by the Bishop of* Rome *against* Flavianus *Bishop of* Antioch, *the good Bishop thus appli'd to the Emperor, as 'tis reported by* Theo-

doret, *Lib.* 5. *Cap.* 23. O Emperor. if any Man do blame my Faith as perverse, or my Life as unworthy, I am content to be Judged by my Adversaries; but if the Disputation only be concerning Principality, and eminent Places, I will not contend with any Man, but denude my self of all Superiority, and commit the Chair of *Antiochia* to whom you like best.

*Had the Spirit of this Philosopher, and of this Patriarch prevailed in the Christian World, how much Mischief and Misery had been prevented, which fill the History of all Ages since that time.*

*'Tis now more than* 20 *Years since I became most deeply affected with the State of Christianity. I oft stood in a Melancholly Amazement, that since the Blessed Jesus had been in* 1 Jo. 3. 5. 8. *this World, to take away Sin, and destroy the Works of the Devil, and altho' his Commission to his Apostles was to disciple all Nations,* 28 Mat. 19. *yet at the distance of above*

1640 Years, not one fourth part of the World ſhould bear the Chriſtian Name. That deducting from that part, the Churches that lie in groſs Ignorance, or groſs Idolatry, and among the Reform'd Churches the Perſecutors, the openly prophane, the groſly ignorant, ſuch as deny the Fundamentals of Chriſtianity, and the Ordinances of Chriſt, who yet will be called Chriſtians, I was tempted to abuſe that Paſſage of the Apoſtle, 2 Gal. 21. Then Chriſt is dead in vain: But it was not long before I had framed in my Thoughts a more pleaſing Scene of Things, which I fancied I ſaw in the Prophetick part of the Scripture, and if I be miſtaken, I own my ſelf exceedingly beholden to the Miſtake, having in the Years that are ſince paſt enjoyed many a comfortable Hour in the proſpect of the approaching Glory of the Chriſtian Church. Thus when Men in a Storm diſcover a ſafe Harbor, how chearfully do they cry all hands aloft, how diligent is every one to do his utmoſt to recover the Port. I do not intend to trou-

*ble the Reader with any account of my Endeavours to promote what I ſo much much deſire, further than is neceſſary to juſtifie, or at leaſt to excuſe ſetting my Name to the following Diſcourſe. I have been long perſwaded, that Chriſtianity muſt recover its Primitive Purity, before it can obtain its promis'd Peace. I don't mean its Primitive Poverty or Perſecution, but its Conformity to the Scriptures, which are the only Means of Union and Peace, and its being freed and deliver'd from the Corruptions and Errors which have been introduced into the Chriſtian Church by Hereticks, by the Ambition and Tyranny of Prieſts, and the Ignorance and Folly of the Laity. At the late Revolution I preſumed to preſent to the late Queen of Pious Memory, ſome Thoughts on this Subject in Manuſcript, the Subſtance whereof was afterwards Printed under this Title,* Catholiciſm without Popery, *&c. In the Preface to which ſhort Diſcourſe the Reader may find this Paſſage, viz. If this Attempt may ſtir up the Spirits of others,*

*whoſe Parts and Qualifications are equal to ſuch an Undertaking to offer better Means to the ſame End* (In magnis voluiſſe ſat eſt) *I ſhall greatly rejoice to be confuted by Propoſals of better Expedients. But no Man having been ſtirred up to the Undertaking, and my Practice agreeable to my Principles, having rendered me Obnoxious to the Enemies of Peace, I could no longer forbear to publiſh to the World what I judged neceſſary, at the ſame time to vindicate my own Integrity, and to promote the Intereſts of Genuine Chriſtianity. I need not any other Excuſe, than what I made to the Perſon who preſented that former Diſcourſe to Her late Majeſty. That it was a Lawyer that took care of the Body of our Bleſſed Saviour, when Crucifi'd at the Inſtigation of the Prieſts: And while ſome Prieſts, of all ſorts, are Crucifying his Myſtical Body, a Lawyer may have leave to Reſcue it, in hopes of its ſpeedy*

A Paſſage Recorded by all the Evangeliſts.

Matth. 27. 57.
Mark 15. 43.
Luke 23. 50.
John 19. 38.

*Resurrection. I hope I may with great Assurance use those words of* Erasmus, *in his Epistle to the Bishop of* Trent, *before* Irenæus.

Itaq; bona quædam spes habet animum meum fore, ut hanc Ecclesiæ tempestatem Dominus inscrutabili suo concilio vertat in bonos Exitus, Excitetq; nobis *Irenæos* aliquot qui compositis dissidiis pacem orbi restituant.

*Good hope possesses my Soul, that God by his unsearchable Council will give a good Issue to this Storm in the Church, and will raise up for us such as* Irenæus, *who by composing Differences, may restore Peace to the World.* Eirhn *in Greek signifying* Peace, *that Father surely was Baptized very late, or his Name was given by* Prophecy.

*But alas! what possibility is there of Peace, if the Priests continue so fond of their respective Parties, that they will venture to trespass against their God, against their Sovereign, against Truth, Scripture, Charity and Reason, to maintain their own Follies: Of which we have a fresh and notable Instance in a late Discourse before the Queen, Entituled,* Of the Imitation of Christ, *in which*

*the Author appears to be a Person of good Learning, and I hope serious Religion, a Master of good Language, and well read in Scripture; yet has offered that to his Sovereign in the Name of God, and as the Imitation of Christ, which is false and Unscriptural, a Notion mention'd by Papists, Irrational and uncharitable. The whole Passage runs thus.*

Tho' one great end of his coming, was to take away the Ceremonial Part of the Law of *Moses*, yet as long as it was to last, how careful was he to preserve in it Decency and Order. How readily, in the mean time, did he comply with all indifferent and harmless Rites; much more those that were instructive and significant? He Celebrated the Passover but an hour before he Substituted his Holy Supper in its Place: He observed all the Festivals of the Church, not only those that were of Divine Appointment, but the Feast of the Dedication it self, a Feast purely of humane Institution, and no older than *Judas Maccabeus*. It was sufficient Page 13.

to

to him that it was ordained by the Church of the which he was then a Member, nor did he take upon him to queſtion the Authority in ſo innocent a Right. And what he practiſed himſelf, he expreſly commanded his Diſciples to imitate. *The Scribes and Phariſees*, ſays he, *ſit in Moſes's Seat, all therefore whatſoever they bid you obſerve, that obſerve and do.* Which by the way, is an unanſwerable Authority for the Churches Right in ordering Matters of Ceremony, and Things indifferent. For ſurely the *Jewiſh* Church was at that time corrupt enough to be denied that Priviledge, if it were ever fit that ſuch a Priviledge ſhould be denied the Church. And if Chriſt thus taught and practiſed Obedience to a Corrupt Church, what muſt be thought of thoſe who refuſe it to a pure one? If he ſubmitted to all the *Jewiſh* Rites, ſo numerous, ſo dark and ſo burdenſome, what can they plead in their Excuſe, who

diſdain to comply with the Ceremonies of our Church, ſo few, ſo rational, and ſo diſcreet. They muſt not, they cannot juſtly take it ill to be told that, however they may flatter themſelves, they do not abide in Chriſt, becauſe they do not walk as he walked. *The things advanced in theſe words, with which I am ſo free, are theſe. That our Saviour complied with all the Rites of the* Jews, *which he calls indifferent and harmleſs. That he obſerv'd a Feſtival of the Churches Inſtitution,* viz. *the Feaſt of Dedication. That he commanded his Diſciples to imitate him therein, and that therefore they who do not comply with the Ceremonies of our Church, do not abide in Chriſt, becauſe they do not walk as he walk'd.* Now,

1. *All this is falſe and Unſcriptural, for he juſtified his Diſciples, not waſhing their Hands before Dinner, and told the* Jews *that in vain did they worſhip God, teaching for Doctrines the Commandments of Men; many Paſſages of like import*

15 Mat. 9.
7 Mark 7. 9.
11 Luke 38. 39.

*import are found in the New Teſtament; and ſurely no Rite could be more indifferent, or harmleſs than that. 'Tis alſo falſe that the Feaſt of the Dedication was Ordained by the Church, for the place which he quotes, tells us, that it was Ordained by* Judas Maccabeus, *and his Brethren, with the whole Congregation of* Iſrael, *which is rather the State than the Church, and ſo* Joſephus *tells us, that* Judas *ſucceeded to the Command of the Army, that he had the Publick Adminiſtration put into his Hands, and that the People appointed that Anniverſary. Nor does it appear that our Saviour obſerved that Feaſt. The Text ſays, that he walk'd in the Temple in* Solomon's *Porch or Gallery, which was without the Temple, or Place of Worſhip, but what then? Suppoſe a Diſſenter, or an Occaſional Conformiſt, ſhould on the Feaſts of the Converſion of St. Paul or of St. Barnabas, (which were added to the Holy-days of the Church at the Reſtaura-*

1 Mac. 4. 59.

Joſephus 336. 338. by Sir Roger L'Eſtrange.

Joſeph. Lib. 8. Cap. 2.
3 Acts 11.
1 Kings 6. 3.

ſtauration of King Charles the Second, to ſhew the Parties Inclination to Unity and Peace) walk in the Porch of St. Paul's, would this be taken for Conformity. 'Tis alſo falſe that he commanded his Diſciples to imitate him in any ſuch matter. The Text quoted muſt be underſtood only of the Doctrine of Moſes, taught by the Scribes and Phariſees; for our Saviour elſewhere bids them beware of the Leaven of the Phariſees and Sadducees, and explains his meaning to be their Doctrine. And all the Ceremonies commanded by Moſes himſelf were ſuch as the Lord commanded Moſes. 'Tis therefore for theſe Reaſons falſe, that thoſe that ſubmit not to human Inventions, do not abide in Chriſt, or that they do not walk as he walk'd, and the contrary appears by multitudes of Texts, and the Apoſtle was afraid of thoſe that obſerved Days and Months, and Times and Years, leaſt he had beſtowed on them Labour in vain.

16 Matt. 12.
8 Mark 15.

4 Gal. 10. 11.

2. 'Tis

2. *'Tis of Popiſh Original, for tho' it is not the firſt time that I have met with this wiſe Obſervation from that* Party, *yet I believe it will be firſt found in the Expoſition of the Popiſh Seminary of Rheems upon that Place, who on the word* Dedication *ſay,* 'This is the Feaſt of the Dedication Inſtitu-'ted by Judas Maccabeus, Chriſt vouchſaf-'ed to honour and keep that Feaſt Inſtituted 'by him. And our Hereticks vouchſafe not 'to pray and ſacrifice for the dead, uſed and 'approved by him. The Dedication alſo of Chriſtian Churches is warranted thereby, with the Annual Memories thereof, and proveth that ſuch things may be inſtituted without any expreſs Commandment in Scripture. Now I won't be ſo uncharitable as to ſay that Mr. Duke took his Notion from this Paſſage, yet I muſt own that I do believe, it has been derived down to Mr. Duke in a true Succeſſion from this Rhemiſh Seminary. It is obſerv'd by another of the Party, who propoſes a Re-union with Rome, 'that if the Terms 'of Communion were once ſo 'modelled as to heal our Separations, the Diſ-'puted

Caſe of the Regale, Page 257. 259, 262.

'putes about the particular Points would ſoon 'dwindle, when there was no Intereſt to 'be ſerved by them. Now the particular 'Points to which he refers are Purgatory, 'Invocation of Saints, half Communion, 'Prayers in an unknown Tongue, Images, 'Tranſubſtantiation, Adoration of the 'Hoſt, and the Pope's Supremacy, but 'notwithſtanding theſe things, opening our 'Communion to one another may be pro-'cured, (he ſays,) without any Crime at 'all. Alaſs, good Reader, and will not 'theſe diſputes hinder Communion? But the Papiſts muſt be allowed Occaſional Conformity, and muſt Diſputes about Ceremonies exclude Chriſtians, whoſe Religion is all in the Bible, from being in Chriſt? Theſe things are Popiſh all over.

3. 'Tis irrational, for can any Man in his Wits, that is not ſtrangely infected with Prieſtcraft believe that one great end of our Saviours coming was to take away the Ceremonial part of the Law of Moſes, which was Inſtituted by God himſelf, even ſo particularly

that

28 Ex. 28.
28 Ex. 35.
26 Ex. 5. 6.

*that the Colour of the Lace, the Tingling of the Bells, the number of the Loops and Taches of the Tabernacle were determined, and that he yet ſhould leave it to any Mortal Man or Men to Inſtitute another Ceremonial Law, and make Obedience to it neceſſary to Chriſtian Communion. Suppoſe the* Jewiſh *Church in our Saviour's Time had made a Canon, that Circumciſion ſhould not admit into the Church, but that after the Child was Circumciſed he muſt be received into the Church by Printing the Tree of the Knowledge of Good and Evil on his Forehead; can any Man believe that our Saviour would have allowed ſuch an Addition to the Divine Inſtitution? Beſides, ſuppoſe that it were clear that our Saviour did obſerve the Feaſt of the Dedication, there is no reaſon for any ſuch Concluſion from ſuch Premiſſes, as this Author draws from them; if the Diſſenters ſcrupled to obſerve the* 5th *of* November, *the Caſes might be ſome-*

*thing*

*thing parallel; it being an Anniverſary appointed by the State to commemorate a National Deliverance above* 1500 *Years after the Eſtabliſhment of the Chriſtian Religion: But ſuppoſe the* Jewiſh *Church had beſides the Sabbath, appointed one Day to remember the Creation of the Light, another Feaſt to Commemorate the making of the Firmament, a third to bleſs God for making the Sun and Moon, and a fourth for the Creation of Man, and a fifth for the Creation of* Eve, *a ſixth to remember* Abraham's *going out of* Ur, *a ſeventh for* Noah's *going into the Ark, and ſo forth; what can we think our Saviour would have ſaid to ſuch Inſtitutions? Again, whereas at the Inſtitution of the Paſſover, the People were to eat it with their* 12 Ex. 11. *Loins girt, their Shoes on their Feet, and their Staffs in their Hands; ſuppoſe the* Jewiſh *Church had made a Canon, that all ſhould kneel when they eat*

*the Paſſover, can we imagine that our Saviour would have approved of ſuch a Canon, altho' it doth not appear, that he took the Poſture to be any neceſſary part of the Inſtitution.*

4. *Surely I need not uſe many words to ſhew that this Cenſure is Uncharitable, when the Papiſts in the* Iriſh Re*bellion had made the* Proteſtants *turn Papiſts, they knock'd them on the head, while (as they ſaid) they were in a good Mood, that they might ſend them to Heaven, but this Author turns Men out of Chriſt, and conſequently ſends them to the Devil, tho' they comply with the Goſpel in every thing to be found from the beginning of St.* Matthew *to the end of the Revelations. This is no part of the Imitation of Chriſt.*

I *think it an exceeding ſtrange effect of Prieſtcraft, that ingenious Men, ſhould be thus groſly miſtaken, but that when they have made whip Syllabub, nothing will ſerve them but to preſent it to the Queen, this is rude and ridiculous.*

*I believe in my Conſcience, that Her Majeſty underſtands and practices true Chriſtianity, and imitates our Saviour acceptably to God, and much better than any one of* Mr. Duke's *Party; and I do not believe that ſhe is in any danger of being miſled by ſuch Guides. But Her Subjects are not ſo wiſe, and it may make People Surfeit of a Diſh, when they are told that it was at the Queens Table, eſpecially when every thing but the Sauce is really excellent. I am abundantly ſatisfied that the true Reaſon that Chriſtianity has loſt ground in the World, is the Prieſts pretending to be wiſer then the Scriptures would make them. All the Books of* Irenæus *written in the 2d Century, are one continued Proof hereof: He charges thoſe againſt whom he wrote, that they pretended to obſerve more then was commanded, which he Animadverts upon, as preferring their own Diligence to God himſelf. 'Tis with him a concluding Argument, that ſuch things are*

*not in Scriptures, and therefore no part of Revealed Religion. Acoording to their Doctrine (ſays he)* Peter *was imperfect, and ſo were the other Apoſtles, and it behoves them to riſe again and become theſe Men's Diſciples; but this (adds he) is ridiculous. And ſays St.* Hierom, *long after the* 4th. *Century, All thoſe things which are aſſerted, as delivered by the Apoſtles, without the Teſtimony of the Scriptures, are ſmitten with the Sword of God. For it ſeems when* Irenæus, *and the other ancient Fathers had expoſed all Unrevealed Parts of Revealed Religion, the Lovers of Prieſtcraft would have introduced ſome things as Revealed, tho' not written, but conveyed down by Tradition.*

Omnia ea quæ abſq; Teſtimonio Scripturarum quaſi tradita ab Apoſtolis aſſeruntur, percutiuntur Gladio, Dei. Hier. in Agg.

*But I muſt not enlarge, at leaſt at this time on this Subject; only having ſome Reaſon to know the Original of the Charter, granted*

*granted by the late Glorious King* William, *Eſtabliſhing a Society for Propagating Chriſtian Knowledge, I earneſtly intreat the Reader to conſider the Conſequence of theſe Additions to Chriſtianity, with reſpect to that Deſign. If I were now to apply my ſelf to an* Indian, *to inſtruct him in the Chriſtian Religion, I would appeal to his Experience, that Nature is corrupted, and ſhew him the Hiſtory thereof in the Scriptures.* 3 Gen. 5 Rom. 12. 18. *I would appeal to his Reaſon, that Sin deſerves Puniſhment, and that Juſtice muſt be a Divine Attribute, and ſhew him the ſame things in Scripture.* 34 Ex. 7. 45 Iſ. 21. *I would appeal to his Reaſon, and ſhew him in Scripture what a loſs Mankind was at to find out an Atonement; that thouſands of Rams, and ten thouſands of Rivers of Oyl would not ſuffice, not the Firſt-born,* 3 Rom. 26. 6 Mic. 6. 7, 8.

*nor the Fruit of the Body for the Sin of the Soul. But that notwithſtanding all that Man could do, the Re-*
49 Pſ. 7. 8. *demption of the Soul was ſo precious that it muſt have ceas'd for ever. Then I would ſhew him only by Revelation out of the Word of God,* That faithful ſaying, and
1 Tim. 1. 15. worthy of all Acceptation, that Jeſus Chriſt came into the World to ſave ſinners, *and ſo proceed to Preach the Goſpel to him, and to inſtruct him out of the New Teſtament. The ſuitableneſs of ſuch a Propitiation for our Sins, ſufficient to ſatisfie Divine Juſtice, and the Cravings of a wounded Spirit, ſeeking Means to make Satisfaction thereto, was in my Opinion the true Reaſon of the Progreſs of Chriſtianity in the firſt Ages of the Church, and will be ſo, when rightly enforced to the yet Unchriſtianiz'd Parts of the World. And the Man by this time would be very willing to believe thoſe Scrip-*

*Scriptures to be the Word of God: And the Proof thereof would be very agreeable to him,* or as an *Indian* King lately expreſt himſelf, *that there was a Saviour born for Mankind. But when he had rejoyc'd in Chriſt Jeſus, and hugged his Bible, and read in the end of it, and elſewhere, the Curſes pronounc'd againſt thoſe that diminiſh from it, or add to it, and deſired to be Baptized; with what Face could I tell him that he muſt not be admitted to have any benefit thereby, unleſs he will conſtantly ſubmit to divers things, not to be found there; and that unleſs he did ſo, he was both for God and Baal? Wou'd he think it a decent thing, to add to the Inſtitutions of ſuch a Redeemer? But I will not enter into Particulars, if the Deſign of the following Diſcourſe do prevail, theſe Matters will be conſidered by wiſer Heads, but by none*

Account of the Proceedings of the Society by Mr. *Stubbs.*

Deut. 4. 2. 22 Rev. 18. 19. Prov. 30. 6.

To the Reader.

*who wiſh more the Glory of the Chriſtian Church, and particularly of that part of it in* England, *than*

Your Chriſtian Friend,

*J. HOOKE.*

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Catho-

# CATHOLICISM WITHOUT POPERY.

*SIR*,

IN your Preface to your late Diſcourſe, Entituled, *Peace at Home*, you have rightly obſerved, "That the Controverſie which is the Subject Matter of that "Diſcourſe, ought not to be carried on "with Heat and Paſſion, but fairly debated "with Reaſon and Moderation, not by unknown Perſons, who may be Jeſuits or "Deiſts, but by ſuch as dare own their Principles, and will endeavour to Reconcile "our Differences, and not inflame them. I hope that an Acquaintance of ſome Years hath ſufficiently convinc'd you that I am neither Jeſuit nor Deiſt. And I dare appeal to your Conſcience, whether I have not given you undeniable Evidence of an Affection to the

the Church of *England*, " and a desire not " to keep up, but to reconcile our Differen- " ces, not to promote Parties and Factions, " but Peace and Unity, not for the sake of " any private End or Interest whatsoever, " but for the sake of Truth, and for the " general Good. Thus far therefore I con- ceive my self to be such a Person as you wish your Answerer should be. But because you, and the Writers of your Party have taken the liberty to accuse " Men of my Principles " as Hypocrites, as unfit to be Guardians of " Children, or Executors of Wills, as dis- " pensing with our Principles for the sake " of an Office, as setting up an Arbitrary Dis- " pensing Power in our own Consciences, as " acting contrary to our Original Principles, " as if *Occasional Conformity* were such an " Offence as is inconsistent with the Publick " Safety, and Occasional Conformists Per- " sons, fit to be rank'd with Papists, Deists, " and Socinians. I have thought it my Du- ty thus to acquaint you, that I have also that other Qualification to become your Answerer, That " I dare own my Principles. But a- lass, to what End were your Applications made to Her Majesty on Occasion of the late Bill, since by your own " Confession the " Fears and Jealousies of those who are " Members of the Church of *England*, and " of those who dissent from it. And the

" Matter

" Matters in Controverſie ariſing from thoſe " Fears, ſeem in a fair way to be determined " to the Satisfaction of all Parties by Her " Majeſties Gracious Speeches from the " Throne, That Her Majeſty will always " make it Her particular Care to encourage " and maintain the Church, as by Law E- " ſtabliſhed, and to maintain the Act of To- " leration for the eaſe of Diſſenters. Give me leave to add, alaſs, to what end did you erect a Pompous Frontiſpiece before an Epiſtle Dedicatory, a Preface, a Diſcourſe, and a Poſtſcript; and all theſe on a Subject, of which you ſeem to know no more, than if you had lived in *Turky*, or under the *Great Mogul:* I mean the Principles of the Occaſional Conformiſts; for I had rather impute your unaccountable Miſtakes concerning them to Ignorance, than Inſincerity. And unleſs they be underſtood, your Diſcourſe in behalf of the Eſtabliſh'd Government in Church and State, of Uniformity, Eſtabliſh'd Religion, and Eſtabliſh'd Conſtitutions, ſeems Calculated, and may indifferently ſerve for the Meridian of *Edenburg*, *Geneva*, *Paris*, *Rome*, or *Conſtantinople*; and, with a ſmall Variation of Names, may be publiſh'd in behalf of the Conſtitutions in Church and State in all thoſe places.

I take leave therefore to inform you, That the Deſcription of the Occaſional Conformiſts

formists is true, which is given by the Author of a *Letter to a Clergy-man*, concerning the Votes of the Bishops in the last Sessions; " who divides them into two sorts, such as " prefer the Worship of the Church of *England* for a Constancy, but hold the separate Congregations to be Lawful Churches, " and think themselves obliged in Conscience sometimes to Communicate with them, tho' I had rather call such Occasional Dissenters; " and such as prefer the Worship of " Dissenters for a Constancy, but hold the " Worship of the Church of *England* to be " Lawful, and think themselves obliged to " testifie their Charity by Communicating " sometimes with it, who are properly Occasional Conformists.

I take leave also to inform you, That both these sorts of Occasional Conformists do believe the Apostle's Creed, and particularly the Holy Catholick Church; or, as the Nicene Creed has it, They believe One Catholick and Apostolick Church: They acknowledge the 19th Article of the Church of *England*, That the Visible Church of Christ is a Congregation of Faithful Men, in which the pure Word of God is preached, and the Sacraments be duly ministred, according to Christ's Ordinance, in all those things, that of necessity are requisite to the same: That neither sort of these Occasional Conformists find

find any such Article in any Creed, as this, I believe the High Church-Party of the Church of *England*. And thus believing, they thus Reason, He that believes the Holy Catholick Church, takes himself to be a Member of that Church, and consequently believes it his Duty to refuse Communion with no Party of Christians, whose Communion does not necessitate him to Sin; and no Communion of Christians, who are a Visible Church of Christ, within the said Description, given by the said 19th Article, do necessitate him to Sin.

They make a great difference between the Use of a Ceremony, or any indifferent thing about Religion, and the Imposition thereof, as necessary to Communion in the Ordinances of Christ; and again, another difference between the Imposition thereof by any particular Church, or Division of Christians, on those that Communicate with them, and the Separation of that Division of Christians, by such Ceremony, or indifferent Thing, from the rest of the Catholick Church. The Use therefore of a certain Ceremony, is what they do not scruple, as wearing a Gown or Surplice, Standing at the Creed, Kneeling, or Standing, or Sitting at the Sacrament, according to the Usage of that Party of Christians, with whom they Communicate. Again, They don't scruple the like Ceremony, tho'

they

they be impoſed by the Government on any National Church, or Party of Chriſtians, ſo as they be not made Parties to the Impoſition, or compelled to declare their Approbation thereof by Word or Practiſe: It is their Judgment, That all Religion is Natural or Revealed; That there is no Revealed Religion, nor any part of it, which is not found in the Word of God; That nothing ought to be impoſed amongſt Chriſtians, as a Term of Communion, which has not its Warrant from thence, according to the Senſe of the Primitive Church, and the whole Proteſtant Church at the firſt Reformation: And they think it abſurd to talk of Unrevealed Parts of Revealed Religion. It is therefore their Opinion, that if any Party of Chriſtians make a Law, That whoever communicates with them muſt uſe ſuch or ſuch an Unſcriptural Poſture or Ceremony, and muſt not have Communion with any other Chriſtians, who uſe not the ſame, altho' true Churches, according to the ſaid 19th Article of the Church of *England*, and this under the Penalty of being ſtarved, or any other ſevere Penalty; they take that Party of Chriſtians to be ſuch as the *Pſalmiſt* ſpeaks of, *who frame Miſchief by a Law.*

Pſal. 94. 21.

They think that ſuch Party of Chriſtians do thereby ſet up an unaccountable Schiſm in the Catho-

Catholick Church, and ſeparate themſelves from it, by ſetting up their Poſts by God's, and their own Threſholds by his, and their making a Wall between him and them; ſo that the Schiſm lies at their Door, and not at theirs, who, in Contradiction to ſuch a Law, continue Members of the Catholick Church. They are of Opinion, that the Roman Catholicks are juſtly charged with the greateſt Schiſm that ever was in the Chriſtian World, becauſe they ſeparate themſelves from the Catholick Church by their new Articles of Faith, and Notorious Idolatries, which they impoſe as Terms of Communion; but they pretending, that the things which they impoſe are neceſſary, and to be comply'd with on Peril of Damnation, are not therefore ſo Self-condemned as that Party would be, who ſhould, by ſuch a Law, concerning things indifferent, ſeparate themſelves from all the reſt of the Catholick Church. The Occaſional Conformiſt therefore, by his Communicating with the Church of *England*, declares, That he takes it to be a ſound Part of the Catholick Church; and his Communion with it, is Communion with the Catholick Church, and not with a Party: He Communicates with it, becauſe he Agrees with it in all the Eſſentials of Chriſtianity, tho' he Approves not of its Impoſitions: And his Communion with other Proteſtants, is Communion with the

the Catholick Church, of which he takes them also to be a sound Part. By the first, he declares himself an Enemy to Separation; by the second, to unnecessary Impositions; by both, a Catholick Christian.

And he is the more confirmed in this Practice, because of the plain Tendency of the Unscriptural Terms of Communion, which the High Church-Party would establish, to a Re-union with Popery, as is obvious to any Person who shall seriously consider them. And for satisfaction therein, I would refer you (to avoid Repetition) to the Preface of a little Discourse, entituled, *Catholocism without Popery*; where this Matter is particularly Considered. And the Notions therein advanc'd have been effectually Justified, by the Oracle of your Party, the Author of the Case of the *Regale & Pontificat*; a Book written directly against her Majesty's Supremacy, and which has received a Second Edition; which asserts, That the Dissenter will neither take nor give quarter, will neither propose nor accept any Terms of Reconciliation, and cannot for that (unless only for that) Reason, be angry at the High-Party's seeking or offering Reconciliation with others, who may be better disposed; and that the whole and only difference between that Party and the Church of *Rome*, and which hinders

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hinders Communion, is the Extents of the *Pope*'s Supremacy, which the *Gallican* Church have thrown off as well as they. But that all the difference between the *Popish French* Church, and the Church of *England*, are so far Reconcilable, as not to hinder Communion. And proposes (in the First Edition) a Treaty between our Convocation, and the General Assembly of the *Gallican* Bishops and Clergy; and complains in the Margin of the Second Edition, pag. 263. That the English Convocation not being suffered to sit, while that of *France* lasted, rendered any Treaty betwixt them impracticable: And pag. 179. proposes it (plainly as a means to this blessed End) that a Bill should pass, to render all those that go to Meetings uncapable of any Place of Trust or Profit in the Government: And that this must be the Reason of the Zeal of a certain Party therein, and not a Conscientious Regard to the Act of Uniformity, is further Evident, because Bowing at the Name of Jesus, and toward the Altar, tho' contrary to the Act of Uniformity, but signifying an inclination towards *Popery*, are as much practised and defended by that Party, as any Ceremonies establish'd by that Law. The Occasional Conformist therefore thinks himself bound in Conscience to make a Remarkable Difference in his Practise, between the regard he shews to the Commandments of

God, and to the Inventions of Men, especially when those Inventions are manifestly defended with the utmost Vigor, to keep a Correspondence with *France* and *Rome*.

I might here name many Things, which may be amended in the Church of *England*: But I had rather Convince you, that you are in a great Mistake, when you affirm, That there is no way to heal Divisions, but by such a Bill as that against Occasional Conformity. And because Her most Sacred and most Excellent Majesty, is, I trust, raised up by Almighty God to perfect that Reformation, both at Home and Abroad, which was so much advanc'd by Her Predecessor, Queen *Elizabeth*, of Blessed Memory; and because I take Her Reign to be a more proper Season for such a Work, than that of the late King *William*, tho' of Glorious Memory, for Reasons easily Occurring to Men of Thought, and some of which shall be hereafter mentioned, I will venture to propose another Means to put an End to Faction, to secure the Publick Peace in Church and State, to remove the Causes of all our Fears, and of all our Divisions, which is worth Ten Thousand such Bills, as that against Occasional Conformity, and which the Promoters of that Bill cannot refuse to approve of, if they be hearty Lovers of her Majesty, and the Church of *England*.

It were easie to prove what has been before mentioned, that the Primitive Rule of Reformation, and the Rule universally used at the Reformation, was, That the Terms of Christian Communion ought to be only such as are found in the Scripture. And perhaps in another Discourse, the World may see a full Evidence, That all the Mischiefs that have happen'd to the Christian Church have been occasioned by departing from that Principle; and an account may be given of the gradual Growth of Priestcraft, from the days of *Diotrephes*, to the time of Cardinal *Woolsey* at least.

But before I mention the said Means, of putting an End to Faction, I will only observe, that notwithstanding by Stat. 31. *H.* 8. *c.* 14. Transubstantiation, Communion in one Kind, Prohibition of Marriage to the Clergy, Monkish Vows, Private Masses, and Auricular Confession, are also Establish'd by Act of Parliament; yet some time before, *viz.* 25 *H.* 8. *cap.* 21. the King and Parliament did declare, That they did not intend to decline or vary from the Congregation of Christ's Church in any thing, concerning the very Articles of the Faith of *Christendom*, or in any other things declared by Holy Scripture, and the Word of God, necessary for their Salvation; and that this continued to be the Opinion even of the Popish Church

of *England*, appears from Stat. 1. *Mar.* Sef. 2. *c.* 1. Wherein the Marriage of Queen *Katherin* to *Henry* the 8th is declared Lawful, and all Sentences of Divorce between them Repealed. And leſt the Queen and Parliament ſhould ſeem to enact any thing herein contrary to the aforeſaid Principle, It is thereby Enacted, 'That the ſaid Marriage had and 'ſolemnized between the Queen's moſt Noble 'Father King *Henry*, and her moſt Noble Mo-'ther Queen *Katherine*, ſhould be definitively, 'clearly, and abſolutely declared, deemed, and 'adjudged to be, and ſtand with God's Law, 'and his moſt Holy Word: So ſenſible were the Parliament in thoſe times, that *God's Law, and his moſt Holy Word*, ought to be the Rule of all things relating to Chriſtian Religion. And tho' an Act of Parliament will not make that ſtand with God's Law, and his moſt Holy Word, which does not ſtand therewith; yet the Wiſdom of the Nation at that time, and the Wiſdom of all Nations, and of all Pretenders to Eſtabliſh a Revealed Religion, ſuch as *Numa*, *Mahomet*, and others, have thought it neceſſary to pretend Divine Authority for all Matters relating to Revealed Religion. And had that ſeemed Good to the Governors of Church and State in Chriſtian Countries, which ſeemed Good to the Holy Ghoſt, and the Apoſtles, Elders, or Presbyters and Brethren, met

met in the first Council of the Christian Church at *Jerusalem*, *viz.* To impose nothing but necessary things. Had they taken the Prophet's Advice, *Isai.* 55. 14. *Take up the stumbling Block out of the Way of my People*, instead of forcing them to use it, Popery had never risen, but the Church had continued Pure to the Worlds end.

But this being premised, I desire you to remember, that when the Supremacy of the Pope was thrown off by the Church of *England*, and the Crown restored to its Ancient Rights, it was by Stat. 25. *H.* 8. c. 19. Enacted, That the Convocation should be Assembled by the King's Writs, and should not Enact any Constitutions or Ordinances without the King's Assent. And it was further Enacted as follows, 'And for as much 'as such Canons, Constitutions and Ordinan-'ces, as heretofore have been made by the 'Clergy of this Realm, cannot now, at the 'Session of this present Parliament, by reason 'of shortness of Time, be viewed, examined 'and determined, by the King's Highness, and 'Thirty Two Persons, to be chosen and ap-'pointed, according to the Petition of the 'said Clergy, in form above rehearsed. Be it 'therefore Enacted, by the Authority above-'said, That the King's Highness shall have 'Power and Authority to nominate and assign 'at his pleasure the said Two and Thirty

'Persons of his Subject; whereof Sixteen to 'be of the Clergy, and Sixteen to be of the 'Temporalty of the Upper and Nether House 'of the Parliament: And if any of the said 'Two and Thirty Persons so chosen shall 'happen to die before their full Determina- 'tion, then His Highness to nominate other 'from time to time of the said Two Houses 'of the Parliament, to supply the Number of 'the said Two and Thirty; and that the same 'Two and Thirty, by his Highness so to be 'named, shall have Power and Authority to 'view, search and examine the said Canons, 'Constitutions and Ordinances, Provincial 'and Synodal, heretofore made: And such 'of them, as the King's Highness, and the 'said Two and Thirty, or the more part of 'them, shall deem an adjudge worthy to be 'continued, kept, obeyed and executed with- 'in this Realm; so that the King's most 'Royal Assent be first had to the same. And 'the residue of the said Canons, Constitutions, 'and Ordinances Provincial, which the said 'King's Highness, and the said Two and Thir- 'ty Persons, or the more part of them, shall 'not approve, or deem and adjudge worthy, 'to be aboliſh'd, abrogate, and made frustrate, 'shall from thenceforth be void, and of none 'effect, and never be put in Execution within 'this Realm; provided alway, that no Ca- 'nons, Constitutions, or Ordinance, shall be

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'made, or put in Execution, within this 'Realm, by Authority of the Convocation 'of the Clergy, which shall be contrariant 'or Repugnant to the King's Prerogative 'Royal, or the Customs, Laws, or Statutes 'of this Realm, any thing contained in this 'Act to the contrary hereof notwithstanding. 'And in the close of the said Act it follows, 'Provided that such Canons, Constitutions, 'and Synodals Provincial, being already 'made, which be not contrariant nor repug-'nant to the Laws, Statutes and Customs of 'this Realm, nor to the damage or hurt of 'the King's Prerogative Royal, shall now 'still be used and executed, as they were be-'fore the making of this Act, till such time 'as they be viewed, searched, or otherwise 'ordered and determined, by the said Two 'and Thirty Persons, or the more part of 'them, accotding to the Tenor, Form and 'effect of this present Act. But nothing being done in pursuance of this Power, vested in that King thereby, the same was again Enacted, by Stat. 27. *H.* 8. c. 15. But the Power of *Popery* rendring that Law also Ineffectual, it was again, by Stat. 35. *H.* 8. c. 16. Enacted, That that King should still have the same Authority during his Life. But still nothing was done, for the Priests chose rather to continue the Canons, and Constitutions, and Laws Ec-

cleſiaſtical, in the uncertainty in which they were left by the ſaid Stat. 25. *H.* 8. c. 19. than that the King, and Sixteen of the Temporalty, ſhould intermeddle in Matters Eccleſiaſtical. But King *H.* 8. died, and left the Eccleſiaſtical Conſtitutions, as they were uneſtabliſh'd by the laſt mentioned Statute.

And the Reformation having made a conſiderable Progreſs in the Reign of *Edw.* 6. the like Power and Authority was again given to that King, by Stat. 3. and 4. *Ed.* 6. c. 11. But ſtill the Old Leaven remained, and nothing was done in his ſhort Reign; and Popery returning to its Vigor under the Reig n of Queen *Mary*, the aforeſaid Stat. of 25 *H.* 8. c. 14. was Repealed, by Stat. 1. and 2. *Phil.* and *Mary*, c. 8. And although that Act was Revived again, by the Act of 1 *Eliz.* c. 1. yet that Authority, which had been given to King *H.* 8. and King *Edw.* 6. ſeems not to be given by that Act to Q. *Eliz.* But by the ſame Act the High Commiſſion Court was created to Act under the Queen's Prerogative, which was quite another ſort of Authority, and left the Laws Eccleſiaſtical, as they were left by the Stat. 25. *H.* 8. c. 19. And the High Commiſſion being ſince found inconvenient, and condemned by Law, it ſeems to me, that ſomething remains to be done, for the Eſtabliſhment of the Church.

And

And therefore, tho' I impute it to the Prevalency of Popery, that all those Statutes were of no Effect; yet I would hope, that the Divine Providence did permit so many Laws of that Kind to be made with a design, that they might be Presidents for the like Authority, to be vested in our most Gracious Sovereign Queen *Anne*, whose Life hath set a rare Example of Christian Piety, whose Reign the Almighty hath blest with the best Bishops that ever fill'd the English Sees; and whose Care of all her Subjects hath been so often Expreſt, with such moving Accents from the Throne; of whose Affection to the Church of *England* no Man can doubt, and who may easily render it a Means and Pattern of Union to all the Protestant Churches, and in a short time to the whole Christian World. I write not this without Ground, but with good Reason, and some Glimpse of Hope.

Had any of the said Statutes in the Reign of *H.* 8. been pursued, Popery had been further establish'd: And in the short Reign of *Edw.* 6. Things were yet in great Confusion: Matters in Controversie had not been fully discust; Laymen had but just got the Bible, which is the Instructions left by our Blessed Saviour, into their Hands; and therefore could not so well judge, whether his Ambassadors followed his Instructions or no.

Human

Humane Inventions had so long been made Equal to Divine Institutions, that it was not easie at that time to distinguish them: And considering the gross Ignorance that abounded among the Clergy, when the Transition was made from Popery to the Protestant Religion by Queen *Elizabeth*, it is wonderful, that the Reformation should have made so great a Progress, as it did in her Reign. During the Reign of King *James* the First, the *Spanish* and *French* Matches, the Cowardise, and yet the Ambition of that King, diverted his Thoughts to other Matters, than the Establishment of the Church; but yet a step was made towards it by the new Translation of the Bible, which was made in his Reign. During the Reign of King *Charles* the First, the *Cassandrian* Design of a Reunion to *Rome*, was pursued with great Industry; and therefore no wonder, that a better Establishment of the Church was not attempted in his Reign: And perhaps, till the Mischief of Enthusiasm had shewed us the necessity of a National Church, it would have been difficult to have brought the Dissenters to any Reasonable Terms of Union; and therefore the first Opportunity, which seems to me to have presented it self for such an Attempt, was at the Restoration of the Royal Family, when it was in the Power of King *Charles* the Second to have

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Eſtabliſh'd the Church on ſuch Foundations, as would eaſily have taken into her Communion almoſt all Denominations of Chriſtians, who had not caſt off the Ordinances of Chriſt, and their Allegiance to the Civil Government: But the foreign Education of the Royal Brothers had fixt their Inclinations to a Union with *France* and *Rome*; and the Fear, under which King *Charles* the Second laboured, was not, leſt the Diſſenters ſhould not comply with the Act of Uniformity, but leſt they ſhould. One Party was to be turn'd out, that another might be brought in: So that this time was not improved towards our Union. But after that, Popery appear'd barefac'd, under the late King *James* the Second, and Advances were made, both by the Church-Party and the Diſſenters, towards Union at the Revolution; that Seaſon was look'd upon as a happy Juncture for ſuch an Attempt. But to ſpeak my Mind freely, although I think no Man can give an Inſtance wherein his late Majeſty King *William* ſhewed any want of Affection to this National Church; yet his Education under another ſort of Church-Government, did, as I apprehend, cauſe the Church Party to take Umbrage, as if he deſigned to bend the Conſtitution in the Church too much toward the Diſſenter: And might alſo occaſion in the Diſſenter Expectations

Expectations of greater Conceſſions, than are neceſſary to Peace and Unity.

But the Miſchiefs of Enthuſiaſm in the late Times, the Perſecution of the Epiſcopal Party then, and of the Diſſenters in the Reign of King *Charles* the Second, and the terrible Viſage of returning Popery under the late King *James*, have occaſioned great Thoughts of Heart. All things are now ſet in the cleareſt Light; a better Friend to the Church can never fill the Engliſh Throne; the terms of Catholick Unity are well underſtood, both by the Clergy, and many of the Laity; while the Church has ſtood upon Stilts, * it has been ſometimes bending towards *Rome*, and at other times towards Enthuſiaſm; but by this means it may be unmoveably fixt upon the Foundation of the Apoſtles and Prophets, *Jeſus Chriſt* himſelf being the chief Corner Stone. And this in ſhort is what I would offer on this Subject, that her Majeſty may receive the like Authority by Act of Parliament, as that ſo often given to King *H.* 8. and after to *Edw.* 6. By this means, inſtead of our being curſed once a Year, on *Aſh-Wedneſday*, the Church may obtain the Benefit of that Godly Diſcipline, which the Rubrick wiſhes to be Reſtored. The Liturgy of the Church of *England* may be made a Form to ſome, and at leaſt a Directory, agreeable

* Ceremonies.

agreeable to all the Proteſtant Churches, the Rights, Powers, and Priviledges of an *Engliſh* Convocation, would be better underſtood, and all the Attempts of the Factors of *Rome* and *France* would be defeated for ever.

And therefore to uſe the Word of the Author of the *Reaſons for paſſing the late Bill*, with a very little Variation, they being as I conceive, much more for my purpoſe than his. " Since the Security of Particulars, " that is the Innocent, the Honeſt and Peace- " able; for no body, I ſuppoſe, means to " incourage the wicked Seditions, or to pro- " tect them in their Crimes, (*Such as that High Church-man, who has lately Publiſh'd a Latin Treatiſe, to prove the preſent Church of* England *Schiſmatical*, At leaſt this is not a Deſign that will bear the Light, " ſince the " Peace and Proſperity of the Nation in Ge- " neral, by the Encouragement of Induſtry, " and Increaſe of Trade, by the Benefit and " Comforts of Society, by Dutiful and " Chearful Submiſſion to thoſe whom God " God has ſet over us in Church and State, " by a moſt Cordial and Loyal Obedience " to Her Majeſty, and Grateful Sence of the " Bleſſings we enjoy under Her Juſt and Pru- " dent Government; ſince the Wiſdom and " Piety of our Legiſlators, the Sagacity of " their Judgments, the Weight and Autho-

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"rity of their Deliberations, their Unani-
"mity, and Firmness in the Pursuit of fit
"and necessary Measures, and the Nobleness
"of their Resolution in overcoming all
"Difficulties; since the Honour and Felicity
"of Her Majesties most Auspicious Reign,
"Her Reputation abroad, and Interest at
"home, the Praise and Veneration that will
"be paid Her now, and that Renown that
"will attend Her to all Succeeding Ages, for
"securing to all Posterity, that unvaluable
"Blessing which was Established by Her fa-
"mous Predecessor, Queen *Elizabeth*, of truly
"Glorious Memory: And as Her Majesty
"was pleased to tell us very lately, even Her
"present Satisfaction, and what she has most
"at Heart. And above all, since the Inte-
"rests of Religion, and the Glory of God,
"are so nearly concerned in this Business,
"and that Temporal and narrow Aims may
"be cashiered, Brotherly Love revived, and
"the little things that divide us, giving place
"to the more Weighty that ought to unite
"us. We may henceforth only contend for
"the Faith, which was once delivered, and
"that Purity of Manners which is the neces-
"sary Effect of it. Let us unanimously a-
"gree, *in enabling Her Majesty to give* all that
"Security *and Perfection* to our most excel-
"lent Constitution, which it may justly re-
"quire at our Hands.

"Nor

"Nor is it the Church only that requires "this, 'tis the State likewiſe which muſt "ſtand or fall with Her. For the ſake then of "our moſt Wiſe and Conſtituted Govern- "ment, which all Strangers envy, and which "we ſeem to pride our ſelves ſo much upon, "for the ſake of our Moſt Gracious Sove- "reign, than whom never any merited "more at our Hands, and who ſo patheticall- "ly preſſes us to perfect Peace and Union a- "mong our ſelves; and who declares She "hath nothing ſo much at Heart as the Wel- "fare and Happineſs of Her Subjects, who "manages that Treaſure ſo carefully, which "we have ſeen formerly ſquandered away ſo "profuſely *on* French *Intrigues and Whores*, "loads her People with no Deficiencies, but "even Taxes her ſelf to eaſe her Subjects; "and if the moſt ſhining Virtue and Good- "neſs placed upon a Throne can affect us, "*if ſhe be as worthy to be truſted as Hen.* 8. for "the ſake of our Countrey, for whoſe Wel- "fare we profeſs ſuch a mighty Concern, "and of which we would be thought ſuch "Zealous Patriots; for our own dear ſakes, "that moſt powerful Motive with all Man- "kind, and laſtly, even for God's ſake, for "the Honour and Glory of his Holy Name, "which ought to weigh with us above all "other Conſiderations. *Let us not after re- jecting a Bill againſt Immorality, be ſo fond of a*

*Bill which tends only to Establish Ceremonies, let us search the Scriptures, and not* French *Presidents for the Means of Union, least we be judged by our Blessed Saviour for rejecting the Commandments of God, that we may keep our own Tradition.* "Let us at last discern the "things that belong to our Peace, and God "forbid that they should at any time, this e- "specially be hid from our Eyes.

And now, Sir, having offered to your Consideration, such Principles as I my self act by, and which I conceive are agreeable to the Opinion of most of the *English* Occasional Conformists, and Occasional Dissenters, and proposed an Expedient for the Establishment of the Church of *England*, which I conceive far more likely to unite us, than the late Bill if it had past, and applied the Pathetick Arguments of one of your Party to this Expedient. I shall next consider what ever seems to me remain unanswered in your Discourse. And, first, I cannot but admire that you who have pronounc'd that Her Majesty is none of the three Estates of the Realm, but the Sovereign Head of that Great Body, should in the very same Page allow Her no more than a Concurrence with what Her Parliament should *conceive to* be reasonable; for methinks, *conceiving* what is reasonable, should be at least as proper for the Head as the Members.

I

I must confess that I concur with you in believing that Her Majesties Allies would not have been offended at the Wisdom of that Bill, had it past into a Law, because, perhaps they could not have discerned it, and it would probably have been the more invisible to them, because it was so conspicuous to all the Papists and Jacobites in *England*.

But as to the Prophetick Part of that Dedication, how much the Dissenter would have been pleased to know the extent of his Priviledges, or how contented he would be, or what Advantage would accrue from such Gentle Methods, or in the words of *Maimburg* to the *French* King, *Moyens deux & voyes de Grace*, or whether the first words of your Dedication do insinuate, that there are some good Men who have no Sense of Religion, no concern for the true Interest of their Native Countrey, nor any Duty or Gratitude to Her Majesty, I must beg further time for Consideration.

Maimbourg *Epistle Dedicatory to the Life of* Gregory *the* 1st.

I must also take time for further Thought, or desire further Information, what those Truths are, which in your Preface you say you do with Deference and Respect to the House of Lords, and in a decent and respectful manner endeavour to Establish; for as to

your two main Pillars, other Hands have ſufficiently ſhewed that they are far from being Pillars of Truth.

I am alſo, with great Submiſſion, much ſurprized, to be told, *Page 6.* that the ſame Arguments were made uſe of againſt this Bill, which were formerly inſiſted on for Repealing all the Teſt-Laws whatſoever, for many of the Great and Wiſe Men in the Kingdom, and more eſpecially in *Shropſhire*, *Herefordſhire*, and thereabouts, do well remember that the way to *Peace at Home*, was with much Eloquence declared to be by Repealing thoſe Laws, when to Repeal them, was manifeſtly to ſerve a Popiſh Intereſt, and with no leſs Aſſurance, when the late Bill was promoted, when the ſame End would have been ſerved, tho' by quite contrary Means; ſo that one at leaſt of thoſe Arguments would have been very acceptable to me, who have always thought that the Reaſons for Repealing thoſe Laws in a Popiſh Reign, were of the ſame Size with thoſe that are urged for rendring thoſe Laws more ſtrict and ſevere in the Reign of a Proteſtant Queen.

*Preface to* Peace at Home.

"Concerning this Matter, "therefore, there are ſome "Miſtakes and Miſapprehen- "ſions I doubt that do ſtill "prevail with ſome Perſons, and ſeem to "call for a further Explanation of it. And

per.

perhaps that the ſame Arguments were uſed for both theſe Purpoſes, would be as conſiderable a Truth, if it were made out, as any other of the Truths endeavoured to be eſtabliſh'd by your Diſcourſe. But tho' I was againſt Repealing the Teſt in a Popiſh Reign, I Publiſh'd ſome Reaſons for Repealing ſome part of it in a Proteſtant Reign, which I have added to this Letter, No. 1. for your Conſideration.

That the Bill affected only thoſe particular Diſſenters, who thought fit to Conform for an Office, but would not Conform for the Unity of the Church, is another of your Truths which needs to be eſtabliſh'd; becauſe on the contrary, it ſeems to affect my Occaſional Conformiſt, or rather Occaſional Diſſenter, nay to be principally levell'd at him, who conforms meerly for the Unity of the Church, and not for an Office, who endeavours to preſerve the Unity of the Catholick Church, from being rent as often as a Whimſey ſhall take any Sett of Men, to be adding their own Inventions to Chriſtianity, and then to call themſelves the Church; to make a parcel of Ceremonies, Articles of Communion; whereas the 39 Articles of the Church are not ſo, if you believe your Oracle.

One Truth indeed you have taught, us out of the Preamble of the intended Bill againſt *Occaſional Conformity*, *viz.* That no-

thing is more contrary to the Profeſſion of the Chriſtian Religion, and particularly to the Doctrine of the Church of *England*, than Perſecution for Conſcience ſake only.

It was therefore, it ſeems to be Enacted, to this effect, That whoſoever being in a Publick Office would not join himſelf to the High Church Party, ſo as never more to Communicate with any other part of the Chriſtian World, altho' he believed the Holy Catholick Churah, and endeavoured to ſhew his Faith by his Works, ſhould forfeit his Office and a Fine of 100*l.* to the Proſecutor, *&c.*

Now if the Man did Communicate with other good Chriſtians out of Conſcience, as is aboveſaid, would not this be Perſecution for Conſcience only? And, pray, Sir, was not the danger of Eſtabliſhing the aforeſaid *Truth* the true Reaſon why that *Truth* was left out of the Preamble in the Second Edition of that Bill? And this Queſtion I ask you with the greater Freedom, tho' with great Submiſſion, becauſe this Truth being once in the Preamble of that Bill, is uſed by you as an Anſwer to the Objection, That they who think the being preſent at a Meeting to be ſo high a Crime, can hardly think that Toleration of ſuch Meetings ought to continue, which by Reaſon of the ſaid Truth, being in the ſaid Preamble, you argue

gue to be an hard, not to ſay unwarrantable and uncharitable Cenſure on the Repreſentatives of the People.

I don't ſay, Sir, That going to a Meeting is now by the Toleration Act Eſtabliſh'd, or made part of our Conſtitution thereby. But I ſay, that if the Creed be part of our Conſtitution, if the Articles of the Church be another part, and the Meeting be within the Deſcription of the ſaid 19*th* Article, going to it is Eſtabliſhed both by Law and Goſpel.

But I apply to your Queſtions, which I am willing to take as the chief Points, and to expect a good Iſſue, not from the Weakneſs, but Strength of the Reader's Judgment.

" *Firſt*, Whether it be conſiſtent with " the Safety of the Eſtabliſhed Government, " either in Church or State, with the Wiſ" dom of the *Engliſh* Nation, with the Pra" ctice of any Wiſe Government in the " World, or with the true Intent and Mean" ing of the Corporation and Teſt Acts, to " admit any Perſon whatſoever into Pub" lick Offices and Imployments relating to " the Government, either in Countries or " Corporations, who are not ſincere Mem" bers of the National Church, and who " do not heartily approve of the Laws of

thing is more contrary to the Profeſſion of the Chriſtian Religion, and particularly to the Doctrine of the Church of *England*, than Perſecution for Conſcience ſake only.

It was therefore, it ſeems to be Enacted, to this effect, That whoſoever being in a Publick Office would not join himſelf to the High Church Party, ſo as never more to Communicate with any other part of the Chriſtian World, altho' he believed the Holy Catholick Churah, and endeavoured to ſhew his Faith by his Works, ſhould forfeit his Office and a Fine of 100*l.* to the Proſecutor, *&c.*

Now if the Man did Communicate with other good Chriſtians out of Conſcience, as is aboveſaid, would not this be Perſecution for Conſcience only? And, pray, Sir, was not the danger of Eſtabliſhing the aforeſaid *Truth* the true Reaſon why that *Truth* was left out of the Preamble in the Second Edition of that Bill? And this Queſtion I ask you with the greater Freedom, tho' with great Submiſſion, becauſe this Truth being once in the Preamble of that Bill, is uſed by you as an Anſwer to the Objection, That they who think the being preſent at a Meeting to be ſo high a Crime, can hardly think that Toleration of ſuch Meetings ought to continue, which by Reaſon of the ſaid Truth, being in the ſaid Preamble, you argue

gue to be an hard, not to say unwarrantable and uncharitable Censure on the Representatives of the People.

I don't say, Sir, That going to a Meeting is now by the Toleration Act Establish'd, or made part of our Constitution thereby. But I say, that if the Creed be part of our Constitution, if the Articles of the Church be another part, and the Meeting be within the Description of the said 19*th* Article, going to it is Established both by Law and Gospel.

But I apply to your Questions, which I am willing to take as the chief Points, and to expect a good Issue, not from the Weakness, but Strength of the Reader's Judgment.

" *First*, Whether it be consistent with " the Safety of the Established Government, " either in Church or State, with the Wis- " dom of the *English* Nation, with the Pra- " ctice of any Wise Government in the " World, or with the true Intent and Mean- " ing of the Corporation and Test Acts, to " admit any Person whatsoever into Pub- " lick Offices and Imployments relating to " the Government, either in Countries or " Corporations, who are not sincere Mem- " bers of the National Church, and who " do not heartily approve of the Laws of

" the Land, aud chearfully pay Obedience
" to them.

" *Secondly*, And whether it is better to
" have the Administration of Publick Af-
" fairs, in the Hands of Persons of one and
" the same Perswasion in Matters of Religi-
" on, or to have a mixture and confusion of
" Men of opposite Principles in one and the
" same Administration, or in other words,
" whether it is better to have all the Publick
" Officers draw together the same way for
" the Publick Good, or to have some draw-
" ing one way, and some another, and
" thereby tearing the Government between
" them in pieces. That is in short, and in
" effect, whether it is fit that the Corporation
" and Test Acts should be Enforced or Re-
" pealed.

Now, that I may keep to the Subject Matter of the Debate, I must take leave to divide these Questions into several Heads, because they seem to me too perplex'd as they are stated; and therefore seeing the Subject Matter is *Occasional Conformity*, or *Occasional Nonconformity*.

*First*, Let us consider whether the Occasional Conformist, or rather the Occasional Dissenter be not a sincere Member of the National Church, who heartily approves of the Laws of the Land, and chearfully pays Obedience to them, and whether he and the

Church-

Churchman be of oppoſite Principles, or of one and the ſame Perſwaſion in Matters of Religion.

*Secondly*, Whether if the Occaſional Bill had paſſed, it had ſecured the Government from ſuch, who are not ſincere Members of the National Church, nor heartily approve of the Laws of the Land, nor chearfully pay Obedience to them, but are of oppoſite Principles, and not of one and the ſame Perſwaſion in Matters of Religion.

*Thirdly*, Whether the Adminiſtration of Publick Affairs may not be in the Hands of Perſons who are not of one and the ſame Perſwaſion in Matters of Religion, nay, of Men of oppoſite Principles, without Confuſion or tearing the Government in pieces between them, and whether they may not, notwithſtanding draw together the ſame way for the Publick Good.

*Fourthly*, Whether it is fit that the Corporation and Teſt Acts ſhould be enforc'd or Repealed.

*Fifthly*, Whether upon the whole Matter the Occaſional Conformiſt may not be admitted into Publick Offices and Employments relating to the Government, conſiſtently with the Safety of the Eſtabliſhed Government, both in Church and State, with the Wiſdom of the

*English* Nation, and with the Practice of some wise Governments in the World.

And as to the first, I answer that the Occasional Conformist is a sincere Member of the National Church, who heartily approves of the Laws of the Land, and chearfully pays Obedience to them, and he and the Churchmen are not of opposite Principles, but of one and the same Perswasion in Matters of Religion.

If the Church-man, whom you suppose the only Person fit for an Office, be one that troubles not himself about Religion, but believes as the Church believes, and does as he sees others do. I neither can judge of his Principles nor his Perswasion in Matters of Religion; but if he have espoused the Religion of the Church of *England* with consideration, and can give a Reason of the Faith or Hope that is in him; he knows that the Religion of this National Church is all to be found in the Bible. He is taught by the sixth Article of that Church, that Holy Scripture containeth all things necessary to Salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any Man that it should be believ'd as an Article of Faith, or be thought requisite or necessary to Salvation. The Reason given by the 8*th* Article, why the three Creeds ought throughly to be received and be-

believed, is, for that they may be proved by most certain Warrants of Holy Scripture. And as to Creeds, so as to Councils, we are taught by the 21*st* Article, that things Ordained by them as necessary to Salvation, have neither Strength nor Authority, only as it may be declared, that they be taken out of Holy Scripture. Now the Occasional Conformists are herein intirely of the same mind, they agree intirely in the Creeds, the Lord's Prayer, the Ten Commandments, as contained in the Decalogue, and as explained by our Saviour. In the two Sacraments, and every Part and Article that any Protestant can have any Colour to call a part of Christianity.

But I have not Inclination, nor can it be expected that I should particularize every Head and Point of Religion, wherein they agree; but should be glad to be informed by you of any Article of Religion, or Point of Doctrine wherein they differ; for no Man ever called Rites and Ceremonies of humane Institution, Principles or Matters of Religion. I must own that they are not fully satisfied in the large Sense of that Passage in the 20*th* Article, That the Church hath Power to decree Rites and Ceremonies, nor that, as the 34*th* Article expresses it, it is sufficient as to the Ceremonies, that nothing be Ordained against God's Word, if the Opposition

tion of God's Word be intended a particular expreſs Oppoſition; but they are of opinion, that to make any Rites or Ceremonies of Humane Inſtitution, neceſſary to Communion, eſpecially as is aforeſaid, to make them Terms of Separation from the reſt of the Catholick Church is againſt God's Word, but they are extricated out of this Difficulty by the laſt Clauſe of the 34*th* Article, it being plain by long and pungent Experience, that the Ordaining of ſuch Rites and Ceremonies, is not among the Things that have been done ſo edifying, or if this ſhould fail, yet your ſaid Oracle is expreſs that the 39 Articles are required from no Layman, a Licence for which no Occaſional Conformiſt will thank him.

The Romaniſts by ſuch Ordinances have indeed edified their Babel, and from things not contrary have proceeded to ordain things deſtructive to Chriſtianity, and ſo in ſome Meaſure are all ſuch Ordinances, which differ as much from Religion as Chriſtianity does from Prieſtcraft.

But to bring this Matter a little cloſer, I hope to make it plain, that not only the Occaſional Conformiſt, but the Presbyterian, and the Independent are of the ſame Perſwaſion in Matters of Religion with the Churchman, and not of oppoſite Principles, and that nothing but groſs Ignorance, or a wilful blind

blind Prejudice has kept Men of either Party from being convinc'd of this Truth. And to make this evident, I take leave to acquaint you with plain Matter of Fact. You well know, that in the late times the Aſſembly of Divines at *Weſtminſter*, as alſo the Kirk of *Scotland* agreed in a Catechiſm, called the Aſſemblies ſhorter Catechiſm. And this Catechiſm was alſo agreed to by the Synod of the Independent Divines, met at the *Savoy*.

Now after the Reſtauration of King *Charles* the 2*d*. and particularly ſome time before the Popiſh Plot, a mighty Zeal appeared againſt that Catechiſm in the Men of your Party, and if I miſtake not, this Catechiſm was publickly burnt at *Oxford*. But it happened, that one Mr. *Thomas Adams*, formerly fellow of *Brazen-Noſe-Colledge* in *Oxford*, being convinc'd of the Truth of what I am endeavouring to prove; he in the Year, 1675, wrote a Diſcourſe, Entituled, *The Main Principles of Chriſtian Religion*, in 107 ſhort Articles, or Aphoriſms, generally received, as being proved from Scripture, now further cleared and confirmed by the Conſonant Doctrine, Recorded in the Articles and Homilies of the Church of *England* under 4 Heads.

Of

Of things to be
1. Believed, comprehended in the Creed.
2. Done in the Ten Commandments.
3. Practiced in the Gospel, particularly two Sacraments.
4. Prayed for in the Lord's Prayer,
Explained.

Which Discourse was Licensed, Sold well, and received a Second Edition in 1677, (which I have) but alas it was at last discovered that the 107 Articles were the Answers to the 107 Questions of the Assemblies Shorter Catechism, and that hated Book was thus disper'd under the Patronage of the Articles and Homilies of the Church of *England*. And if you will please to peruse this Book, I suppose you will need no other Proof, that the Occasional Conformist, Presbyterian, Independent, and the Churchman, are not of opposite Principles, but of one and the same Perswasion in Matters of Religion; and the Acceptation which that Discourse met with, puts me in mind of a like Passage relating to the *Sorbon*, to whom your Oracle, above-mention'd, desires that the

the Church of *England* may be united; for when *Abbas le Roy* Publiſh'd a Diſcourſe in *France*, without naming the Author, being a moſt Elegant and Pious Oration, or Prayer to our Lord Jeſus Chriſt, for obtaining the Grace of a perfect Converſion, the *Sorbon* condemned it, becauſe they believed it to be written by a *Janſeniſt*; but ſome Years after a *Spaniſh* Biſhop having Tranſlated it into the *Spaniſh* Tongue, and Publiſh'd it with the Approbation of the Doctor's of the Holy Inquiſition, *Peſonius Le Hayer* turned it into *French*, Dedicated it to the Queen, Publiſh'd it with the Royal Priviledge, and the Approbation of the Doctors of the *Sorbon*.

And thus have I known a fierce *Scotch* Presbyterian ſit with Reverence and Attention for a long time, while one of my Acquaintance read diverſe parts of the Common Prayer, but as ſoon as it was diſcovered how the Perſon was entertained, my Friend, who was a tall Man, was glad to make the beſt uſe of his long Legs. And here I will mention an Obſervation which I have frequently made; That if you hear a Man declaring that no Man can be ſerious in the uſe of the Common Prayer, nor worſhip God thereby with Fervency and Affection 'tis forty to one, that the Man never tried! On the other hand, if you hear a Perſon

ſon exclaiming againſt Extempore Prayer, calling it Cant and Nonſenſe, 'tis as many to one that he never heard an Extempore Prayer in his Life; but now there is one Occaſional Conformiſt to my knowledge, and I believe ſome thouſands that have joined in worſhipping God by the Common-Prayer a thouſand times, and have alſo joined in Worſhipping Him as often with thoſe that uſe no invariable Form, who can teſtifie with great Aſſurance that both thoſe ſorts of *People* are wretchedly miſtaken, who can tell you that they know no reaſon why Chriſtians ſhould not agree in a Form as to the Matter of Prayer, as well as of Belief, or why thoſe who make no ſcruple to ſing the *Pſalms* in Metre, by *Sternhold* and *Hopkins*, which is for the moſt part but a wretched Form of the Matter of Praiſe, ſhould ſcruple the Common Prayer, which is much nearer Scripture Language, than the aforeſaid Verſion of the *Pſalms*. That it is a very agreeable Conſideration, that many Thouſands of Pious Souls are at the ſame time joining in Adoring God in the ſame words, as well as Deſires without Idolatry, and without any of the Additions made by the Papacy to the Chriſtian Religion, and in the beſt Liturgy in the World. Eſpecially when they conſider that the 4 living Creatures, improperly call'd Beaſts in our Tranſlation, and the 24 Presbyters or Elders, which repreſent the

Chri-

Christian Church, are represented as constantly using the same Form of Thanksgiving, and the like Forms are found, 5 *Rev.* 9, 12, 13. 7 *Rev.* 10, 12. 11 *Rev.* 17, 18. 15 *Rev.* 3. 19 *Rev.* 1, 2, 6, 7.

And the same Persons can at the same time assure you that they never heard Cant or Nonsence among those who pray without a Form, but for the most part the Expressions taken out of the Scripture, the Prayers generally Premeditated, Methodical, Reverend and Fervent, accommodated to the various Circumstances of the Interests of Religion in the World, both at home and abroad, and the various Dangers or Judgments under which the Nation may be, and to the Blessings of Heaven received: They that so pray are never hindred from giving Thanks for Victories, because 'tis *Lent*, nor from Humiliation under Judgments; because 'tis *Christmass*. They usually have respect to the Subject Matter of the following Discourse, which is a very good Preparation for Attention, and a Means of obtaining a Blessing on the Sermon. They can ingeniously and suitably accomodate their Devotion to the Circumstances of Families, or Persons in Matter of Prayer or Thanksgiving, for which it is impossible that any, or all the Liturgies in the World can suffice. Again, these Occasional Conformists finding that the blessed Spirit, as a Spirit of Grace and

Sup-

Supplication, is to convert the *Jews*, *Zach.* 12. 10. that in the 8 *Rom.* 26. The Assistance of the Spirit in Prayer is expresst by a word alluding to a Person, who being to lift at a Beam, has one that helps him to lift both at the end of which he has hold, and at the other end too, or signifying such a help, as when one that is strong taketh up a Burden over-against another who is too weak, and also sets his Shoulders against the other to lift up the Burden συναντιλαμβάνεται, from these and other places of Sacred Scripture, they are apt to gather that the Assistance of the Spirit in Prayer ought not to be confined (I say, confined) to an invariable set Form of Humane Composure, or only to enable the Minister to read a Prayer Audibly and Reverently, nor are they willing to understand the Act of Uniformity in such a Sense as this. That from, and after the 24*th* Day of *August*, 1662, neither the Parts nor Learning of any Minister of the Gospel, nor the Gift of Prayer, nor the Assistance of the Spirit in the Matter of Prayer, should be of any further use in the Publick Worship of God. They think it possible that Men may make an Idol of Words as well as of Wood or Stone, and they are afraid, that where the Spirit is rejected as a Spirit of Supplication, he oft refuses to act as a Spirit of Grace. And herein on Consi-

dera-

deration, I do verily believe that the good Church-man, and the Occasional Conformist are of the same Mind.

But further, as to all the Matters in Controversie between the Church-man, and the *Presbyterian*, and Independent, as well as between Him and the Occasional Conformist, which concern Matters of Ceremonies, and Humane Additions, such as the Sign of the Cross at Baptism, the *Posture* of Kneeling at the Sacrament, and the Surplice; your Oracle above-mention'd, has agreed, That it is lawful for the Church to dispense with their Rites and Ceremonies and if lawful, then necessary to heal the Schism of the Dissenters, *Page* 247, That if they would all agree, which of the indifferent things would purchase their Reconciliation, the Church would readily grant it for so good an End. *Page* 254.

Indeed in another Form, *viz.* As a Wolf strip'd of his Shepherds Cloathing, he has been howling about the Streets for some time "against the Dissenters, and Occasional "Conformists, *Protestants*, Jesuits, Hel-"lish Doctrines, Diabolical Seed, Fruit of "Blood, Massacre, and all Wickedness, Wild "Enthusiasm, Laodicean Latitude which "God abhors. Evil Beasts, always Lyars, "Hideous Blasphemy, Furious *Phanaticks*, "Impudence and Blasphemy, Grin of a Li-

" on, Asses-ears, Cloven-foot. (Thus in the compass of a few railing Pages, beginning with the Jesuit, and ending with the Devil) and after all, *Page* 59, complains of it as a heavy Charge against his Party, " That they " do not treat the Dissenters in the Spirit of " Meekness, yet he tells us in that very Trea- " tise, *Page* 3. That the High Church should " have little Quarrel with the Dissenters, a- " bout all the Objections they make as to " Habits, Ceremonies, Liturgy, and even " the Grand Point of Ordination by Pres- " byters in case of Necessity, and where a " Bishop could not be had, if it were not for " that fulsom word Schism. If they did " not gather separate Congregations, and " set them up in Opposition to the Church, " they would be no Dissenters, notwith- " standing their different Sentiments, as to " the Points before mention'd; for there " are those in the Communion of the " Church, who may differ in Opinion a- " bout those things, and may Reason and " Argue them over with one another, with- " out any Breach of Charity, or of the Uni- " ty of the Church, which requires not " that all Men should be exactly of the same " Opinion in Matters of Discipline, nor " nof Faith, but of one Communion, this " preserves the Unity of the Church.

Well

Well said, *Wolf*, when you speak of the Church, do but mean the Church in your Creed, and fare-wel the Occasional Conformist; for he does none of those ill things you complain of, but is Sir *Humphrey* your very humble Servant, and very fit for an Office. *Page* 80. Occasional Conformity has no ill Consequence, and is far from inferring " of no Church, and no Religion at all. I " acknowledge with that Author, that set- " ling the true Notion of the Church, and " the Priesthood as Instituted by Christ, is really of Consequence, and therefore in that little Discourse, Entituled, *Catholicism without Popery*, I did earnestly request that it might be done for the Reasons therein mentioned, *Page* 4. 5, 6. And there is the more Reason to desire it, because else 'tis hard to judge who are of opposite Principles, and not of one and the same Perswasion in Matters of Religion; especially since the aforesaid Oracle, alias High " Church *Wolf*, tells " us that the 39 Articles are not " so much as Articles of Com- *Page* 16. " munion, far less of Faith. He " tells us that they are required from no Lay- " men, or any other but the Clergy who " are in Office. That there may be an U- " niformity in the Doctrine publickly " Preach'd. So then Uniformity in Matters, that are neither Matters of Faith nor

Communion, Constitutes the Church, or is the Church-man then the Hypocrite, instead of the Occasional Conformist, being obliged to Subscribe and Preach a Doctrine in the Name of God, which he does not believe, and are the Ceremonies and Humane Additions, more considerable in the Constitution of the Church than the 39 Articles?

But in truth this Matter ought to be search'd to the bottom, and I am led to it by the same Author, who in the beginning of that Discourse, observes that there is a Mistake about the word Moderation;

*Page* 1. for that it appears by the Context, the Original Word means a *Patient and chearful Suffering of Afflictions.* So that instead of 4 *Phil.* 5. *Let your Moderation be known unto all Men,* being a Text against Persecution, it seems 'tis a Text that supposes Persecution. I must say that I never met with any Body that argued Indifferency as to Religion from that Text,

*Page* 1. but surely 'tis violently screw'd to make it favour Persecution. But 'tis observed, that this word is found but once in all our Bible; and the word Clergy is found no oftner;

*Page* 2. and yet what work have we about that Word. Laymen are not obliged to the Articles of the Church, but only the Clergy who are in Office; but how if the Laymen be the Clergy, that

that is, I mean God's Clergy or Inheritance for the Word κλῆρος, at least in that Sense is found no where in the Bible, but 1 *Pet.* 5. 3. where St. *Peter* having styl'd himself a fellow Presbyter, exhorts the Presbyters to their Duty to feed the Flock of God, which was among them, as Bishops thereof, not by constraint, but willingly, not for filthy Lucre, but of a ready Mind, neither as being Lords over God's Clergy (which we read Heritage) but being Ensamples to the Flock. Now this Epistle being Written about the Year of our Lord 64, 'tis remarkable, that he who was an Apostle, and a Partaker of the Miraculous Gifts of the Holy Ghost above 30 Years before, calls himself a fellow Presbyter, which for some Reason, or other, our Translation reads an Elder, and Exhorts the Presbyters, which we read Elders, to Episcopize which we read, taking the over-sight: But the thing which I would here observe, is that Τῶν κλήρων, or Τὸν κλῆρον, as the late Learned Scholiast *Gregory* reads it out of *Oecumenius*, is not the Priests but the People, however the Priests afterwards came to engross the Name. One thing I would therefore desire of the Priests that they would let us in again for a Share at least, and not believe that they only are God's Clergy or Inheritance. I wou'd also intreat them, that they would not be

the Church, because tho' that word is used in the New Testament about one hundred times, yet it is not once used for the Ministers without the People. I know 'tis pretended that the Gospel of St. *Matthew*, where the word is twice found, but no where else in any of the four Evangelists, it must signifie the Ministers; but not to enter now into that Controversie, 'tis strange that in the other 99 Places it should signifie no such thing, and therefore since the People are 99 parts at least of the Church. I would not have the Priests pass for the Church, and if these two things be granted me, I fancy we shall by and by come into a fair way of delivering the World from that Controversie about Episcopal and Presbyterian Government.

But I can't here omit to give you a short hint of what may perhahsbe more fully discours'd elsewhere. The Apostle *Paul*, 2 *Thes.* 2. 3. Tells us that the Day of Judgment should not come till there had been an Apostacy, or falling away, and that Man of Sin be revealed, and so goes on, describing the Papacy most accurately. But I must own that till I read *Irenæus* that best piece of Primitive Christianity, I never understood the meaning of that Name ὁ ἄνθρωπος τῆς ἁμαρτίας. But that Primitive Father acquaints us that the

the Primitive Hereticks, of whom *Simon Magus* was the Father, invented a new sort of Gods, called *Æons*, of whom they imagin'd originally but four, but were still adding new ones, till they came to be 4380, according to the number of the hours of the Days of the Year, and to carry on this Generation, they began betimes to couple their *Æons*; as Man and Wife, and one of the first couple were *Anthropos* and *Ecclesia*, *Vera & Sancta Ecclesia*, so they called this same Goddess the Wife of *Anthropos*. And this *Anthropos* they held to be above God. *Irenæus*, Page 54, which exactly agrees with the *Anthropus* mentioned by the Apostle *Paul* in the aforecited Place. And hence also we may gather who that Whore is that we read of in the *Revelations*, even this same Wife of *Anthropos*, which seems to me to be the Reason why in that whole Book after the third Chapter you never meet with the word Church, till after the end of the Prophecy, and this perhaps is also the Reason why the Reformed Christian Church of the latter Days is called the Bride, the Lamb's Wife: A Bride in opposition to the Whore, and the Bride the Lamb's

*Lib.* 1. *Cap.* 30.

*Lib.* 1. *Cap.* 1.
*Lib.* 2. *Cap.* 22.

*Lib.* 1. *Cap.* 34.

Wife in oppoſition to the Wife of *Anthropos*. But this, by the way, only obſerve that *Simon Magus* the Father of theſe *Æons* was, if you believe *Baronius*, fetch'd down out of the Air by St. *Peter*'s Prayers at *Rome*, *Anno* 45, about 4 Years before St. *Paul* wrote the Epiſtle to the *Theſſalonians*: And take notice alſo that *Irenæus* in his 33 *d.* Chapter of his firſt Book, obſerves, that Ignorance and Impudence, Falſe Zeal, Fury, Envy, and Luſt, were ſaid to be born about the ſame time with this ſame bleſſed couple.

Now, Sir, you muſt excuſe me if I have no kindneſs for any of the Off-ſpring of theſe Folk, and if I find any thing put upon me as part of Revealed Religion, which appears to be begot by *Anthropos on Eccleſia*, and if you or the Men of your Party Write as many Books as would fill the Tower of *Babel* in behalf of ſuch things, I ſhall ſtill remember ſuch Texts as theſe, to the Law, and to the Teſtimony. If they ſpeak not according to this Rule, 'tis becauſe there is no Light in them, 8 *Iſ.* 20. Thus it is written, &c. I muſt always ſay of my Chriſtianity contained in the Writings of the Sacred Penman, as *Joſephus* ſays of the Writings of *Moſes*, Every thing that they wrote is yet extant, and we muſt take it as they left it, without any room for Ornament or Vari-

*Joſeph. Page* 92.

Variation. And it was by this Principle which runs throughout his whole Work, that *Irenæus* routed all the Hereticks, and all their Army of *Æons*, except this couple who have plagued, do plague, and will plague the World till the total downfal of Anti-christ; for as your aforesaid Oracle in his New Association, *Page* 2. *Page* 17. observes, when once we leave the Institutions of God, there is no stop, and our Imagination is our only Rule. *Magna est veritas & prevalebit.*

But 'tis high time, Sir, to stop, least after all you should think that I here condemn the Church of *England*, as by Law Establish'd, against which I don't say one word, the late designed Act not being past. For I do declare I take no Church to be a Whore, unless she be guilty of Idolatry; for that is Spiritual Adultery in Scripture Language. I could wish that none but the Great Whore were concerned with *Anthropos*, but some Churches that are not Whores, are a little guilty of Jilting now and then, and are too apt to Paint, and to take some parts of the Attire of an Harlot, tho' they are not so; and therefore I wish all honest Churches would consider what it is that will be done, when it shall be said, that the Marriage of the Lamb is come, and his Wife hath made her self ready. 19 *Rev.* 7.

The

The Case of the Regale makes the only considerable Matter in Controversie between the Church and Dissenters to be Episcopacy, all other Matters being easily accommodated, that Episcopacy was the Heir, which they said, come let us kill him, that the Inheritance may be ours, *Page* 248, that he takes Episcopacy to be no indifferent thing, but Instituted by Christ, *and confirmed by the constant Practice of the Universal Church of Christ in all Ages*, Page 254. And yet in the Shape of a Wolf, *Page* 27. He falls very fiercely upon his Brother Wolf of *Rome*, and calls the *Pope the Grand Schismatick*, and why? e'en, because *Catholick Communion* is broke by the Church of *Rome* in the Usurpation of her Bishops, over all the rest of his Fellow Bishops, and confining the Catholick Church to his own Communion, then it seems that is Schism in the Pope which would have been Establishing Peace and Unity, and Setling our Constitution upon a sure and lasting Foundation, if done by the *Occasional Bill. Peace at Home*, *Page* 12. But if the Pope be in the wrong, what is this Episcopacy that is of Divine Right? And what is a Dioceſs, and what Texts are there that prove an Equality among Bishops, which do not also prove Presbyters to be Bishops?

St.

St. *Peter* we just now read was a Fellow Presbyter, and would never have Exhorted Presbyters to act the Bishop, if he had known that Presbyters and Bishops differed in Order, *Jure Divino*. Nor would St. *John*, who Wrote his Gospel about the Year 98, about 65 Years after he had received the Miraculous Gifts of the Holy Ghost, and after he came out of the boyling Oil, have omitted so necessary a Matter, nor would he in his 2*d*. and 3*d*. Epistles, just before his Death, have misled the Church, by calling himself the Presbyter, which is the first word in both those Epistles, especially in his Third Epistle, in which he complains of *Diotrephes*, who lov'd the Preheminence ὁ φιλοπρωτεύων, a lover of Prelacy, for not receiving him, and for casting the Brethren out of the Church. He would have been careful to have used the Stile of a Higher Order, nay, 'tis plain he did not think it a Disparagement to the surviving Apostle of Jesus Christ to be styled a Presbyter; but hitherto the Church of Christ remained a pure Virgin. *Hegesippus in Euſ. l. 3. c. 32.* and *Anthropos* had not prevailed to introduce his Spouse in her stead. This Parity appears from divers Places in *Irenæus* in the second Century, and the well known Place in St. *Hierom*, the Confession of *Binius* in 1 *Can. Apost.* is remarkable, that the Names of Bishop and Presbyter

ter were promiscuously used, and not distinguish'd for above 200 Years. I will add the words of the Learned *Hales*, in his Discourse of Schism, "They deceive themselves, and others who would perswade us that Bishops by the Institution of Christ have any Superiority above other Men, except that which requires Reverence, or That a Bishop is Superior by any other Law than *Positivo*, and by the common Consent of Christians. Do I then, Sir *Humphrey*, say any thing against the Constitution of the Church of *England*? not at all *Jure Positivo*: The Priests and People are Governed by the Queen, the Laws are made by Queen, Lords, and Commons, there are as many Lord Lieutenants as Counties, and Bishops as Dioceses, and Archbishops as Provinces; there are among the People, Dukes, Marqueses, *&c.* and among the Ministers, Deans, Arch-Deacons, Prebends, *&c.* But for God's sake, what Texts do you quote for the *Jus Divinum*, either of the Monarchy limitted by our Laws, and all the Subordinate Officers in the *English* Form of Government, tho' the best in the World, or for the Hierarchy of the Church of *England*, with all its Subordinate Officers, as described by Dr. *Cousins*, in his *Eccleſiæ Anglicanæ Politica.*

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Reprint that Book, and let us have the Scriptures, proving the Conſtitution *Jure Divino* in the next Edition; but otherwiſe, let us not be bubled out of our Senſes, either by the *Jus Divinum* of Epiſcopacy, or of Presbytery, while by one is meant the *Engliſh* Hierarchy, or the *Scotch* Church Government by the other. Do not all Learned Men know that Pope *Leo* the Great, who began his Popedom about the Year 440, in his 87*th* and 90*th* Epiſtles, is expreſs for a pular Election of Biſhops. And altho' Pope *Symmachus* in the latter end of the Fifth Century, about the Year 498, endeavoured to exclude the People from the Election, yet Pope *Celeſtine* the Second, in the Year 1143, was the firſt Pope made without the Peoples Election, even in the See of *Rome*, where Prieſtcraft did moſt prevail. And now in *England* the Dean and Chapter choſe the Biſhop in Purſuance of an Act of Parliament, and by Authority from the Crown. *Hierom* and *Eutichius* are expreſs, that in *Alexandria* from *Mark* their firſt Biſhop, one of the Presbyters was choſen to be Biſhop by the reſt: So that the Presbyters could make a Biſhop; for we read of no Biſhops that Ordained or Conſecrated Him, when ſo choſen, which is the Practice in *England*. The Learned *Uſher* acknowledges that the Presbyters Power, which I plead for, is taken from

Him

Him in *England* only by Law, and may by Law be reſtored. And yet becauſe an Epiſcopacy was early in the Church, the *Engliſh* Prelacy muſt be put upon us to be *Jure Divino*. Take it as it is *Jure Humano*, and I have not one word to ſay againſt it. And 'tis plain, that notwithſtanding the noiſe now made about the *Jus Divinum* of Biſhops, as a Superiour Order to Presbyters, that was not the Senſe of the Church at the Reſtauration of King *Charles* the Second; for if it had, the Lords Spiritual, would never have agreed to the Stat. 12. *Car.* 2. *Cap.* 17. which reſtores Miniſters, Ordained by any Eccleſiaſtical Perſons before the 25*th* of *December*, then laſt paſt. Alaſs, Sir, Chriſt himſelf, and not the Apoſtles Ordained the Seventy. *Philip* the Deacon ſent Chriſtianity into *Abaſinia*, where it ſtill is, by the *Æthopian* Eunuch, who was no Biſhop that I know of, and yet they had Ordained Miniſters before they received an *Abuna*, or Archbiſhop from the Patriarch of *Alexandria*. Let the *Prieſts* be Governed in all Countries, as they are moſt Governable; it hinders not, but we may be all of the ſame, and not of oppoſite *Principles*, but of the ſame *Perſwaſion* in Matters of Religion. I don't pretend to determine how far the Civil *Power* may enforce Reveal'd Religion, but I hope all Chriſtian *Prin-*

Princes and States will take care that the Priests add not to, or diminish from our Christianity in any Form, and let them be Governed, as they may, but for God's sake let Discipline be restored, and then 'tis no great matter in what Form the Priests are managed.

Let every Minister who has the Cure of Souls, be enabled to exercise *Disciplinam Christi*, which I am sure is *Jure Divino*, and perhaps the Reduction of Episcopacy to the Form of Synodical Government, by Archbishop *Usher*, tho' not *Jure Divino*, would be found so agreeable to Reason, suitable to Primitive Practice, and accomodate to the Ends of Discipline, that a due Consideration thereof might in a while bring all Christian Churches into the same Form of Government, without the Pretence of a *Jus Divinum* for it. Let us have no Laws about the Matter of Reveal'd Religion, but what are at least plainly justified by the Scripture, and not be hampered by the Priests Additions in any Form; and Discipline will be ease and without Difficulty. But if the Parish Minister may not Excommunicate a Notorious Convicted Atheist, Deist, Blasphemer, Idolater, Prophane Swearer, Sabbath-breaker, Abuser of Parents, Murderer, Adulterer, Thief, Perjured Person, Extortioner, Barretor, and such like; but must complain to the

the Dioceſan, and an Appeal muſt lie to the Archbiſhop, the ſame Reaſon may carry it to the Pope, tho' our Laws juſtly prohibit it. So in the other Form of Government, if ſuch a Criminal, after Conviction by Law, may appeal from his Paſtor to the Seſſions, thence to the Presbytery, thence to the Synod, and thence to the General Aſſembly, the ſame Reaſon will carry it to a General Council, and I think there ought to be one Appeal more in ſuch Caſes, *viz.* to the Day of Judgment. Indeed, if Prieſts may make us a Horſe-load of Canons and Conſtitutions Eccleſiaſtical, and load us with Ceremonies, of which St. *Auguſtine* in his Second Epiſtle to *Januarius*, complains, that the Condition of the *Jews* was more tolerable than of the Church in his Time, (which was the 5*th.* Century,) and the Tranſgreſſion of every one of them ſhall be a new Sin, there may be need of Appeals, nor will it be fit to truſt a ſingle Perſon to teaze a Pariſh for not ſubmitting to Prieſtcraft.

But the Laws of God are plain, the Duties required by Chriſtianity are well known, and I am ſo far from Abridging the Miniſters of the Goſpel of their juſt Power, that I think 'tis a horrid ſhame that they have not more. 'Tis an excellent Paſſage, cited out of Mr. *Chillingworth*, by the late Author of

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*a Diſcourſe called the Principle of the Proteſtant Reformation.* " I am fully aſſured that God " doth not, and therefore that Man ought " not to require any more of any Man than " this; to Believe the Scripture to be God's " Word, to endeavour to find the true Senſe " of it, and to Live according to it; The " Bible, the Bible, I ſay the Bible only is " the Religion of Proteſtants.

But though I agree with the Author, page 5. That a Perſon by Baptiſm is not made a Member of any particular Church, but only of the Chriſtian Church Univerſal; yet I conceive that he is wretchedly out, when he inſinuates, That there is no Part of Primitive Church Communion, which might not have been performed by a Woman, as well as a Man; and that a Woman's Narrative would have been part of the Goſpel: Becauſe that Bible tells me not, that our Saviour had any She-Apoſtles or Evangeliſts. Indeed *Priſcilla*, as well as *Aquila*, did inſtruct *Apollos*; but ſo may any good Woman inſtruct her Friend, without being a Church-Officer. And the Context of that Paſſage, 1 *Cor.* 11. 21. which he quotes, ſeems to inſinuate, as if this Fancy of a Female Officer had got footing in the Church of *Corinth*; but the Apoſtle tells us, *That the Head of the Woman is the Man*, ver. 3. and that *ſhe ought to have Power, or a Covering on her Head*: So far from being *heard*, that

she was not to be *seen*. And in the next Chapter, v. 28, & 29. he speaks of Church-Officers, but of no She-Ones. And again, Chap. 14. v. 34. He is plain in the Case, *Let the Woman keep Silence in the Church, for it is not permitted to them to speak*; and so 1 *Tim.* 2. 12. Again, I think he is strangely out, when he says, page 11. That there is no absolute Necessity for Publick Church-Communion, since we can read the Gospel at home; for I am really a Friend to the Apostle's Creed, and believe the Communion of Saints, which is an Article founded on express Scripture, as well as the other Articles of that Creed, and which must be had by joining to some Church or Congregation, such as is described in the 19th Article of the Church of *England*. But indeed, if you speak of National, or Provincial Churches, which distinguish themselves by their own, or other Mens Inventions; I am of the Mind of *Diogenes*, who would not be a Citizen of *Athens*, because they required some separating Ceremonies, whereas, He took himself to be a Citizen of the World. A Passage which the Pious and Ingenious Mr. *Burscough*, in his late Discourse of *Schism* has Cited; (but whether to this Purpose let the World Judge) I will not for the same Reason, confine my Communion to any such Party, because I am a Member of

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the *Catholick-Church.* But, for Ordinary Communion, certainly every Christian ought to be a Member of some Congregation, if he can so be, and that which Consists of his Neighbours, is most Agreeable to the Ends of Christian Communion. And, then as to Church Officers, the Bible is Plain; the Epistles of the Apostles *Paul*, are full of Evidence for Bishops, Presbyters and Deacons; He left *Titus* in *Creet*, to Ordain Presbyters in every City, *Tit.* 5. and 4. 4 *Eph.* 11. He tells us, that our Saviour gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the Perfecting of the Saints, *&c.* The Words are all Masculine, and no Place Mentions a she Apostle or Evangelist. But, here let the Clergy observe the Consequence of pretending to Unscriptural Rights, *jure Divino*, which drives Men to Question, whether they have any at all. But, let that Author and all Men know, that the Ministers of the Gospel are Ministers of Christ, and Stewards of the Mysteries of God, 1 *Cor.* 4. 1. They are Προϊσταμένους. Presidents, Persons that Preside, or as it is rendred, are over the Church in the Lord, 1 *Thess.* 5. 1. 2. We read 1 *Tim.* 5. 17. of Elders that Rule well Πρεσβύτερι, Πρεσβύτεροι tho' Presiding Presbyters, a Passage one would think, inconsistent with the Presbyterian Government, as Opposed by

the Episcopal. For I know no better Description of a Bishop, then a Presiding Presbyter; and yet a Passage, that hath been tortured to Prove Lay-Elders, and to make that Government *Jure Divino*. Indeed, I know no Text so much relyed on, except perhaps that, 1 *Tim.* 4. 14. *Timothy*'s Gift was given Him by laying on of the Hands of the Presbyters, which Place the Learned *Calvin* himself quits, as proving no such Matter. Besides, 'tis Plain, that St. *Paul*'s Hands were laid on him too, 2 *Tim.* 1. 6. And I cannot but Observe, that this Passage in this Second Epistle, (which was Written about Eleven Years after the First) seems to fall from that inspired Writer, to prevent the Mistake that Men might be led into, by that other Text in the first Epistle, and at the same time Insinuate, that in Ordination, the Bishop and Presbyters (where a Church has both) do best together, so the same Apostle in his Second Epistle to the *Corinthians*, Explains some Passages in his first, as also some Things in his first Epistle to the *Thessalonians*, that occasioned Mistakes, are set right in the Second.

On the other Side, 'tis strange to see the *Jus Divinum* of Prelatical Government is founded by some on Passages, that make most Strongly against it, of which I shall Content my self at Present with one Instane, *Acts* 20. 17.

17. St. *Paul* from *Miletus* ſent to *Epheſus*, and called the Presbyters of the Church, who *v.* 28. He ſays, were made Biſhops by the Holy Ghoſt, this is a Place much relied on againſt the Difference of Order: But, Mr. *Maurice* in his Defence of *Dioceſan Epiſcopacy*, endeavouring to Enervate Mr. *Clarkſon*'s Argument from that Paſſage, Quotes *Ireneus*, *L.* 3. *Cap.* 14. Who he ſays, being Born in the End of the Firſt Century, might have Notices from Tradition of more of St. *Paul*'s Viſitation, than is Recorded by St. *Luke*; and tells us, that St. *Paul* having called together the Biſhops and Presbyters of *Epheſus*, and the other Neighbouring Cities, *&c.* The Text is, the Presbyters, *Irenæus* ſays, Biſhops and Presbyters; and *Paul* tells them, that the Holy Ghoſt had made them Biſhop's: Now let the Reaſon of Mankind Judge, whether this Paſſage of *Irenæus* be not much Stronger againſt *Dioceſan* Epiſcopacy, as it Imports a Difference of Order, than the Text it ſelf, for ſome Prelates have endeavour'd to avoid the force of that Text, by affirming, that thoſe Presbyters were all Biſhops. But if *Irenæus* be in the right, both the Biſhops and Presbyters were Biſhops of the Holy Ghoſts making, *i. e. Jure Divino.* It ſeems the Apoſtles Rule, 1 *Pet.* 5. 5. was obſerved then, which was about Twelve Years before that Epiſtle was Written, *viz.*

The Younger Presbyters did submit themselves unto the Elder; tho' at the same time, they were all Subject one to another, and were cloathed with Humility. And that this Ancient Father knew no other Difference, will appear to the Impartial Reader, who will consult these Passages, *Lib.* 4. *Cap.* 43. *Cap.* 44. *Cap.* 52. *Cap.* 63. *Lib.* 5. *Pag.* 299, 322.

Surely Mr. *Maurice* had as good let that Father alone, and have wholly slid away from the Objection, as he does in another Place; for Mr. *Clarkson* making it his great Argument against *Diocesan Episcopacy*, that it was wholly Impracticable, supposing the Bishop the sole Pastor of the Diocess, consisting of many Churches, *Pag.* 226. and proving it irrefragably from Reason, and the Testimony of *Chrysostom* and others, and having mentioned *Gregory*, *Orat.* 20. who Applauds the Multiplying of Bishopricks as an Excellent Art, Souls being hereby better lookt after; he Observes, that others would have this less regarded, and the Bishops Honour more: Now, what does Mr. *Maurice* say to all this; why in Truth, just nothing at all? St. *Chrysostom* says, that a Bishop at the Peril of his Soul, is to take exact Notice of the Spiritual State of all under his Charge, and constantly to perform all Pastoral Duties to the whole Flock; he had need of many Thousand Eyes,

Eyes, to look into the State of every Soul under him, which of them can Digeſt bitter Remedies, and who for want of them grow Careleſs. Tho' he Order his own Life well, if he does not exactly take Care of thee, and of all that are under him, to Hell he goes with the Wicked. And in another Place, it is very Burdenſom to have the Charge of 150 Souls. Now, what is to be done? Theſe Matters are Plain. If a Biſhop be the ſole Paſtor of 500000, and ſome of them live 3000 Miles from the Biſhops Pallace; as for the Purpoſe, the diſtance of the *Weſt-Indies* from *Fulham*, how is *Chryſoſtom* to be anſwered? Why, even by denying what he ſays. Biſhops ſays Mr. *Maurice*, *Pag.* 438. " are cer-
" tainly accountable for thoſe who Periſh by
" their Neglect of their proper Office; but
" will not be Condemned for not doing the
" Office of a Presbyter, to all the Particulars
" of his Dioceſs. But pray, what is the Office of a Presbyter, if thoſe Paſſages of *Chryſoſtom* do not deſcribe it. It were much better, and Honeſter to ſay, the Biſhop is the Preſident of the Presbytery, and not the ſole Paſtor of the Dioceſs; he may have the Care of Souls in one particular Pariſh, but every Pariſh Presbyter is a Biſhop of his Pariſh; and as ſuch, thoſe Paſſages of *Chryſoſtom* concern him, and not the *Dioceſan*, who by the 71 Canon of the *African Code*, is forbidden

to leave his Cathedral Church, and go to any other Church in his Dioceſs to reſide there. This would be Plain Dealing, and a better Anſwer to the Charge of conſulting the Biſhops Honour, more than the good of Souls, than to tell the Story of the *Cappadocian*, whoſe Blood poiſon'd a Viper that bit him. *Def.* of *Di. Epiſ. Pag.* 107. This had made Mr. *Maurice* in the right, and Mr. *Clarkſon* wholly in the wrong in this Matter. For after all the Pains that Ingenious Independent has taken, Dioceſan-Epiſcopacy rightly Underſtood, is too hard for him; but taking the Dioceſan as the Sole Paſtor of a Dioceſs, theſe Two Gentlemen do moſt manifeſtly Confute one another, and neither of them in Truth, are for the True Primitive Epiſcopacy. That *Chryſoſtom* was Biſhop of *Conſtantinople* in this Sence, which I give of Primitive Epiſcopacy, is very conſiſtent with the aforeſaid Paſſages, and his Practice does no more Contradict his Doctrine, then Dr. *Uſher*, being the Arch-Biſhop *Ardmagh*, is an Argument, that he did not Write the aforementioned Treatiſe, Entituled *the Reduction of Epiſcopacy*, &c.

I ſee no way of ſaving the Souls of either of Biſhop or People without Diſcipline; I ſee no Poſſibility of Diſcipline, without allowing many Paſtors in every Dioceſs, (too big for the Inſpection of a ſingle Paſtor) who have

have the Power of the Keys, and I do not diminish here by the Dioceſans Grandure, unleſs it be Claimed by the Inſtitution of Chriſt, who has forbid ſuch a Claim in the moſt Expreſs Terms, and told us his Kingdom is not of this World, neither He nor His Apoſtles would meddle with Government; and altho' I think the 13th *Rom.* which has been much urged for Arbitrary Power, and unlimitted Submiſſion to the worſt of Rulers ſignifies no ſuch thing, eſpecially being Written in *Neros Quinquennium*, when his Reign was ſuitable to the Apoſtles Deſcription of it, in that Chapter: Yet that, and many ſuch Texts ſhew, that the Apoſtles thought not of any ſuch Hierarchy of Divine Inſtitution, as the High Party pretend to; it is not the Buſineſs of the Miniſters of the Goſpel to meddle with Government, other than Paſtoral, at leaſt till the Apoſtles ſhall ſit on Thrones, judging the 12 Tribes of *Iſrael*, and when that will be, God only knows. But of this I am ſure, that there have been many Heretical Councils, that the Councils of *Rome* held by *Gregory* the III. in the 8th Century, conſiſting of 903 Biſhops, almoſt Thrice the Number of the Fathers at the Council of *Nice*; Decreed the Worſhipping of Images, Excommunicated the Emperor *Leo*, and deprived him of his Imperial Dignity, for Oppoſing

Posing Images. And whereas the Councils of *Nice* in the 4th Century, appointed 3 Patriarchs, one in *Rome*, another in *Alexandria*, and the Third in *Antioch*, with Power to Convocate within their own Bounds, particular Councils for timely suppressing of Heresies, this was so far from suppressing them, that many of those Patriarchs were most Notorious Hereticks, and the great Promoters of Heresy, *Eulalius*, *Euphronius*, *Placitus*, *Stephanus*, *Leontius*, *Spado*, *Eudoxius*, all Patriarchs of *Antioch* were Arians in the very same Century. So was *Lucius* Patriarch of *Alexandria*. And tho' *Julius* Patriarch of *Rome*, and most of his Successors in that Age, were a Refuge to the Orthodox; yet, *Siricius* in that Age, forbad Marriage to Priests, and their affecting Supremacy, was very Visible. And Liberius one of them is given up by *Bellarmine* himself as an Arian, and these Pretences at last, issued in the *Papal-Empire*.

But yet, in short, I know no Reason why a Minister of the Gospel, may not be made by the Civil Government a Lord of Parliament; nor why, a Lord of Parliament may not become a Minister of the Gospel. It were no Disparagement to the Emperor, to be an Embassador for Christ, 2 *Cor.* 5. 20. And I was pleased with a Story that I heard of, a certain Clergy-Man, on whom an Earldom descended, who Wrote himself Minister of Jesus

Jesus Christ, and Earl of *K. He that receiveth them receiveth Christ, and he that receiveth Him, receiveth Him that sent Him.* I have the same Expectations with the Author of *the Case of the Regale*, that many of the Promises of the Glory of the Church, must be fulfilled in this World; that there are Original, Fundamental and Divine Powers, with which Christ has invested His Church; that there is a Discipline which Christ has left in his Church, and which is absolutely necessary, with which Princes cannot Dispense, and which they may not Over-rule; that she has an Original Independance from all Kings and States, who ought to be Subject to her Discipline, if they Profess themselves Members of her; that Censures are still in her Power, and that she cannot Recede from them; and that they would still have their Effect upon all truly Conscientious, and restore the now well nigh lost Notions of a Church and Religion; but then, all these things must be found in the Bible; and Men may as well make an Act to Burn the Bible, *Pref. Pag.* 23. as set Up for Rights, Powers and Priviledges, *Jure Divino*, which are not to be found there.

He is certainly in the right *Pag.* 25. that nothing can be believed to be Religion by any People, but what they think to be Divine, and they can think nothing can be so, that

that is in the Power of Man to alter or Tranſverſe. I look on every True Goſpel Miniſter, as repreſenting the Perſon of Jeſus Chriſt, and Reverence Him as His Ambaſſador; but I have his Inſtructions in my Hand, and he muſt not expect that I ſhew any Regard to his Demands, beyond thoſe Inſtructions: Suppoſe a Treaty of Peace between the Emperor and the *Hungaeians* now in Arms, who Accept of the Terms offered them by His *Imperial* Majeſty; but, Prince *Eugene* would have Two or Three of his own Fancies complyed with, or no Peace ſhould be, would not the *Hungarians* think him very Impertinent and Saucy, would not the Emperor think Himſelf ill Served by him, and would not all the World think him ſtark Mad? The Application is eaſie. And here Sir, I could particularly ſhew you, that *Anthropos* and his Wife did gradually Rob the Laity of their Reaſon, the Bible of their Senſes, by what Degrees Prieſt-craft grew, and Chriſtianity decayed, but I muſt not Enlarge, having been much longer on this Head than I deſigned. But, I cannot Omit to give you, a Copy of a Letter Written by Cardinal *Woolſey* to the *Pope*; when we of the Laity began to ſhake our Ears, and look about Us as you may find it, *Ld. Herb. Hiſt. H.* VIII. No. 2.

And

And now Sir *Humphry*, what is there in all this that hinders; but that you a High *Church-Man*, and I an *Occasional-Conformist*, or rather if you please, an *Occasional-Dissenter* are not of Opposite Principles, but of the same Perswasion in Matters of Religion? Is there any particular Part of Religion, in what I have Discourst under this Head, in which Consideration, you do not fully agree with me in all Respects. Sure you cannot still think either *English-Prelacy*, or *Scotch-Presbytery*, *Jure Divino*, tho' by the Civil Sanction, they be justifyed in the respective Kingdoms, where they are Established. T'is a wonderful Thing, considering, for how many Ages Prelacy prevailed in the World, and the many Forgeries of Pieces of Antiquities, and the *Indices Expurgatoriæ* that have been made, that there are so many Things to be said against *Jus Divinum* out of Antiquity; and on the other side, 'tis wonderful, that if Presbyterian Government without a President Bishop had been *Jure Divino* that so Early, as the Year 140. it should be Decreed over all the World, to change it to Diocesan-Episcopacy, which the Presbyterians indeavour to Prove out of St. *Jerom*; and that in no Age since, till of late, the *Jus Divinum* of it should be Discovered. And I believe, it may be proved, that the *Albegois* and *Vaudois* Churches, which have been

been pure Churches from the Apoſtles Days; have always allowed of Preſident Biſhops, tho' not of Dioceſans, being ſole Paſtors of a Dioceſs, *Jure Divino*. But, this Queſtion is no matter of either Natural or Revealed Religion; and therefore hinders me not, to Conclude, that you and I are not of Oppoſite Principles, but of one and the ſame Perſwaſion in Matters of Religion; eſpecially, ſince we are both Members alſo of the National Church, heartily Approve of the Laws of the Land, and cheerfully pay Obedience to them; tho' both you and I, would be Glad to ſee them altered, ſo as to reſtore Diſcipline, to Eſtabliſh the Church of *England* more firmly, to make a better Proviſion for the ſmall Vicarages and Curacys; to Unite our Differences and heal our Breaches, to Provide for Employing the Poor, to Suppreſs Vice and Immorality more Effectually, and to promote Chriſtian Knowledge, both at Home and Abroad.

2. And having been too Prolix, tho' far from Impoveriſhing the Subject of the firſt Queſtion; I ſhall be ſhort in my Anſwer to the other; and as to the *Second*, Whether if the Occaſional-Bill had paſt, it had ſecured the Government from ſuch, who are not ſincere Members of the National Church, nor heartily approve of the Laws of the Land, nor chearfully pay Obedience to them; but

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are of Oppoſite Prinnciples, and not of one and the ſame Perſwaſion in Matters of Religion.

I will only ſay, That 'tis plain, that altho' the Bill had paſſed, *Atheiſts*, *Deiſts*, *Socinians*, thoſe that Value no Religion, nor any Church, if wiſe enough to avoid the late Act againſt Blaſphemy, Adulterers, Common Swearers, Extortioners, and all thoſe truly Scandalous *Occaſional-Conformiſts*, whoſe Lives ſhew, that they neither heartily Approve of the Laws of God, or of the Land; and neither chearfully nor otherwiſe, pay Obedience to them, would be Capable of Publick Offices and Employments, relating to the Government either in Countries or Corporations, notwithſtanding that Bill, and would have been no way Affected by it; a Perſon of Sober Life, that had been in 5 or 6 Years, 5 or 600 Times at Church, and frequently received the Sacrament according to the Uſage of the Church of *England*, might have been removed out of an Office, tho' he had alſo all that while, laboured in doing Service to the Church, as by Law Eſtabliſh'd, which will be of Everlaſting Advantage to it; and a Perſon of a Profligate Life, who had Publickly owned, that he had not been at Church for as many Years, might be Capable of a *Wh. St—f.* notwithſtanding that Act; but this is ſo Clear, That it needs no Proof, as to

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ſo much of this Queſtion, as relates to Religion; and if you intend any other Laws, the *Defacto* Men, ſuch as believe the *Jus Divinum* of Abſolute Monarchy, that take the Oaths to Her Majeſty as an Aſs eats Thiſtles, that neither heartily Approve of the Laws of the Land, abjuring the pretended *James* the III. and Eſtabliſhing Her Majeſty's Throne, and the Proteſtant Succeſſion, nor the Law for Toleration, nor chearfully pay Obedience to them, would be all unaffected by this Bill; ſurely the Promoters of it, thought there was no Sin, but going to a Proteſtant Meeting, as one of the Characters in *Timon* of *Athens* thought there was no Sin but Murder.

*Thirdly*, Whether the Adminiſtration of Publick Affairs may not be in the Hands of Perſons who are not of one and the ſame Perſwaſion in Matters of Religion, nay, of Men of oppoſite Principles, without Confuſion or tearing the Government in pieces between them, and whether they may not, notwithſtanding, draw together the ſame way for the Publick Good. Now certainly, *Calviniſts* and *Arminians*, *High-Church* and *Low-Church*, *Sherlockians* and *Southians*, ſuch as take the Articles of the Church to be Articles of Faith, and ſuch as take them only to be Articles of Peace; ſuch as are for the *Occaſional-Bill*, and ſuch as are not, ſuch as hold the Pope to be *Antichriſt*, and ſuch as do

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not, are not of one and the same Perswasion in Matters of Religion, but of opposite Principles; and yet Sir *Humphrey*, you will not deny, that they may be all employ'd without Confusion or tearing the Government in pieces between them; and may notwithstanding draw together the same way, for the Publick Good: But the truth is this, 'Mixing of Heaven 'and Earth together, as his Grace the Lord Arch-bishop of *York* expresses it, 'When Men for difference of Opinion, about 'the Methods of the publick Conduct, break out 'into Parties and Factions, sacrifice the Peace 'of the Kingdom to their own private Re-'sentments, and mingle Heaven and Earth for 'the supporting of a Side. 'Tis this which tears the Government in pieces. It were indeed desirable, that all the Subjects of *England* were good Christians, for the sake of the Publick and of their own Souls; for that Christianity gives the best Rules of Morality, and the Name of Jesus Christ is the only Name under Heaven, given among Men, whereby they can be Saved: Yet Faith is the Gift of God, and Men may be of great Use in this World, who may be very unhappy in the next.

*Queens Coronation Sermon*, p. 24.

It is a Notion long since exploded, That Dominion is founded in Grace: and Honesty, Honour, Skill, and Integrity, may consist

with a miſtaken Belief as to revealed Religion; and in this reſpect no Religion but the Popiſh, or the High-Church Party in *England*, or the High-Kirk Party or Cameronians in *Scotland*, can make a Man otherwiſe honeſt to tear the Government in pieces. Indeed Popery is inconſiſtent with Allegiance to all Proteſtant Kings and States: For as *Antonius de Dominis* Arch-biſhop of *Spolato* acknowledged above 80 years ago, The Church under the Biſhop of *Rome* is no more a Church but a human Government under the Monarchy of the Pope, which is wholly Temporal. And this Aſſertion of his may be eaſily juſtified out of the *Lateran* and other Councils, and their moſt celebrated Writers. So *Thomas Aquinas* tells us, That the Pope is as much above Biſhops as Biſhops are above Kings and Princes; that the Secular Power is ſubjected to the Spiritual, as the Body to the Soul; and that therefore 'tis no Uſurpation when a Prelate meddles with Temporal Matters. So *Bonaventure*, his Contemporary, about the Year 1274 affirms, That the Pope may depoſe Princes; and this after *Edwardus Salburgenſis*, in his Oration to the Diet at *Ratisbon* about the Year 1248, had thus expreſs'd himſelf: "There "are now 175 Years claſps'd ſince *Gregory* "the *7th* laid the Foundations of an Em- "pire, under the ſhew of Religion, which

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" in the ſame Oration he calls the Empire of " Antichriſt. But this is a matter ſo plain, that it cannot be denied by any learned Proteſtant; and I wiſh that none who bear the Proteſtant Name were of the Mind of *Salmero*, who teaches, that as well the Prieſtly as the Kingly Power is placed in the Paſtors of the Church, that ſo Chriſt may reign for ever: For 'tis not long ſince the Judges of *England* were ſolemnly told in a Sermon, that St. *Paul* was a mix'd Perſon. Alas theſe, and ſuch as theſe are the Principles which work Confuſion, and tear the Government in pieces; whether they get into the Heads of Prelatiſts or Presbyterians, or of Men of any other denomination: But altho' the Chriſtian Profeſſion with a ſuitable Converſation, ought to be look't upon as an excellent Qualification for an Imployment, where the Perſon has other Qualifications proper for ſuch an Imployment, and ſuch a Man is certainly preferable to another of equal Skill, who either makes no Profeſſion of Religion, or lives not according to his Profeſſion: Yet the antient *Roman* Honeſty with the *Roman* Courage, Loyalty, and Love to his Country, and largeneſs of Soul may render a Man more fit for an Imployment than a Selfiſh, Perſecuting, Cowardly, Arbitrary, narrow Soul Fellow, that oves none but his own Party, tho' he be-

lieved his Creed never ſo firmly, and roar'd for the Church never ſo boiſterouſly; and much more if all the noiſe he makes be for humane Inventions and Ceremonies. The Prieſts are now competently aſhamed of the pretended *Jus Divinum* of abſoluteMonarchy, and when they have been ſcouted out of all their Pretences under all Forms, to any *Jus Divinum*, not to be found in the Scriptures: Then, and not till then will the Princes and States of Chriſtendom be ſecure and quiet.

The proof hereof would be too prolix, but I can't forbear to preſent you with a ſmall ſample. The Pope in the *13th* Century ſent the Chriſtian Princes a Pilgrimage to recover the *Holy Land*, which was in truth only to take an Opportunity to uſurp upon their Rights in their Abſence, and to ſet up his pretended *Jus Divinum* to be Monarch of the World. Thus after *Gregory* the *9th* had by Excommunication forc'd the Emperor *Frederick the Second* to an Expedition into the *Holy Land*, he invaded *Naples*, and other parts of the Emperor's Dominions, and ſtirred up *Henry*, the Emperor's Son to Rebellion, and called a Council to depoſe him: Nor would he make Peace with him, tho' he ſued to the Pope for it; and tho' the *Tartars* carried all before them, the Emperor could not obtain Liberty to aſſiſt the Chriſtians, but was forc'd to fight it out with

with the Pope, till the Anti-christian Monſter having the worſt on't broke his Heart. Some time after Pope *Innocent* the 4*th* bleſſed the *French* King *Lewis* about the Year 1248, and ſent him on the ſame Errand; but gathered a Council at *Lyons* againſt *Frederick*, and thereby hindred him from aſſiſting *Lewis*, who ſought to make Peace between the Emperor and the Pope, that he might be aſſiſted; but the barbarous Pope, and his pretended *Jus Divinum*, left the poor King and his two Brothers Captives to the *Saracens*, and the whole Chriſtian Army to be cut off. Some time after Pope *Gregory* the 10*th* engaged the Emperor *Rodulph* to ſend an Army into *Aſia*, and after the Ruin of that Army, and the Captivity of the Prince of *Meckleburg* who commanded it, being the 7*th* Army in this Century that was ſent on the Pope's Errand: It happen'd that *Caſſianus* Prince of *Tartary*, turned Chriſtian, and conquered *Syria* from the *Saracens*, and left Governors in it with expreſs Orders, that they ſhould enter into a Confederacy with the Chriſtian Princes of the *Weſt*: But Pope *Boniface the Eighth*, to whom this Offer was made, was ſo buſy in maintaining his pretended *Jus Divinum*, againſt the *French* King *Philip*, whom he Excommunicated and his Poſterity to the Fourth Generation, that he wholly ſlighted this Offer, which occaſi-

oned the loss of *Syria*, made *Capeacus* who governed in *Damascus* for *Cassianus*, to revolt to the Soldan of *Egypt*, and gave occasion to the rise of the *Ottoman* Empire in the beginning of the next Age.

Alass, Sir, were there no Princes in the Seventeenth Century, ruined by Contests about those *Jus Divinums*? I pray God the Eighteenth Century may afford no instances of any Prince undone by believing the *Jus Divinum* of Priestcraft. These things considered, it is not strange that the National Synod or Council of *Gap*, *Anno* 1604, just 100 Years ago, for the Reasons in their Acts mentioned; and among others, for that the Bishop of *Rome*, with relation to Civil Affairs, tramples on the lawful Authority of Magistrates, giving, taking away, transferring Kingdoms; thus resolve, "We "Believe and Assert, that he is the true and "proper Antichrist, the Son of Perdition, "foretold in the Word of God, the Purple "Whore that sits on the Seven Mountains in "the Great City, that has obtained Dominion over the Kings of the Earth, and we "wait till God (as he hath promis'd, and "already begun to do) shall break and conquer him by the Spirit of his Mouth, and "destroy him utterly by the brightness of "his Coming. But we are assured by a

more

more infallible Authority, that the Kings of the Earth ſhall hate the Whore and make her Deſolate and Naked, and eat her Fleſh, and burn her with Fire. The Kings, and not the Prieſts are to work this Reformation; and therefore tho' they had given their Power, Strength, and Kingdom to the Beaſt, which the Kings of the Earth never gave to any but the Pope and his Church; yet by re-aſſuming their reſpective Rights, and aſſerting their juſt Supremacy, God will ſome time or other utterly root out Prieſtcraft; the Kingdoms of this World muſt become the Kingdoms of the Lord and of his Chriſt; not by turning Kingdoms into Churches, and Kings into Prieſts, or ſetting up *Imperium in Imperio*. Our Saviour at firſt indeed appeared to St. *John* in the Habit of a Prieſt, and his Sword went out of his Mouth, a plain Repreſentation how his Goſpel ſhould at firſt prevail: But after that *Anthropos* and *Eccleſia* had ſet up Antichriſt, and the Kings of the Earth had been a long time committing Fornication with the Great Whore, and the inhabiters of the Earth had been made drunk with the Wine of her Fornication, when *Babylon* is to fall; when the

*Rev.* 17. 12, 16.

*Verſe* 13.

*Revel.* 11. 15.

*Revel.* 18. 3.

Marriage of the Lamb is come, and his Wife hath made her ſelf ready, and *Revel.* 19. 11. the Heavens open for the utter deſtruction of the Beaſt and falſe Prophet, he then appears as a General in the Head of an Army; and tho' the Sword ſtill comes out of his Mouth, *Verſe* 15. and his Name is called the *Word* *Verſe* 13. *of God*, that we may be ſure to know Him, and the true means of Reformation; yet his Name written on his Veſture and on his Thigh, *Verſe* 16. is not Biſhop of Biſhops, or chief Prieſt of Prieſts; but King of Kings, and Lord of Lords, that we may know alſo who they are, whom He will uſe as Inſtruments of Reformation. And I dare appeal to the Reaſon of Mankind, whether it does not agree with this Prophecy, that the Civil Powers muſt interpoſe, or the Prieſts will be quarrelling about their pretended *Jus Divinum*, and tearing Chriſtendom to pieces till the Day of Judgment.

And here I rid my hands of all the lamentable Stories, that the abovementioned *Woolf* tells of the Presbyterian Tyranny in *Scotland*; I have not one word to ſay for it, if it be true which he relates, and others deny: I hope the Civil Power will keep them in Order, as well as his Party in *England*. The Apologetick

logetick Declaration annex'd to that Diſcourſe, ſays, That they cannot own Princeſs *Ann* as their lawful choſen covenanted Princeſs, ſuch as they ought to have, nor can they have any Prince or Princeſs but a Covenanted one. Why, ſays another Party, no Prince or Princeſs, without they maintain the *Jus Divinum* of Abſolute Monarchy, and maintain the *Jus Divinum* of Prelacy; is not this fine work Sir *Humphrey*, and has not our moſt Religious and moſt excellent Queen, (whom may the everlaſting Arms ſupport to the Age of her Predeceſſor Queen *Elizabeth* at leaſt, and with greater Glory & Happineſs) a fine time of it amongſt them; for my part I moſt heartily wiſh, that now Re aſſumptions are in faſhion, all Princes and States in Chriſtendom would enter into a ſolemn League and Covenant, to re-aſſume the juſt Rights of the Civil Power, and to hold the Noſes of all the Prieſts in *Chriſtendom* to the Bible, and to give them all the Honour and Reſpect, Authority and Maintenance which is their due; as the Stewards of the Myſteries of God, and as the Ambaſſadors of Chriſt, and to continue or derive to them by expreſs Laws; all ſuch ſhare of the Civil Power, as the Wiſdom of the Legiſlature ſhall ſee convenient in all Places, and that all we Laymen, as they call us, would enter into the ſame ſolemn League and Covenant, to

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ſupport the Queen and all other Sovereigns therein, that ſo the Chriſtian World may be quiet, then the Prieſts may enjoy the Bleſſing of our Saviour's Preſence, which is annex'd to their teaching all things whatſoever he has commanded, and we may have the Benefit of being ſo taught, otherwiſe many a good Chriſtian will be ready to ſay with poor *Melancton*, at his Death: I deſire to depart out of this Life for two Cauſes, that I may enjoy the deſired ſight of the Son of God, and the Church Triumphant, and that I may be delivered from the moſt barbarous and implacable hatred of Divines, and to believe that *Eneas Sylvius* was more infallible when he pronounc'd, That all the Evil in the World either aroſe from Eccleſiaſtical Perſons, or had been perpetrated by them, than he was afterwards, when about the Year 1458, he became Pope *Pius the Second.*

*Omne malum in Mundo aut exortum eſt viris Eccleſiaſticis aut ab illis patratum.*

Thoſe therefore who are Papiſts, or who deſire a Reunion with Popery, and thoſe that have got the ſame Principles, tho' in an Ariſtocratical or Democratical form, are dangerous to the Civil Government; but what is this to moſt of the Engliſh Diſſenters, and to all the *Occaſional-Conformiſts*, who look not Abroad for any Sovereign of any ſort Eccleſia-

Eccleſiaſtical or Temporal, but Acknowledge Her Majeſty to be Rightful and Lawful Queen, who rejoice in the Laws Eſtabliſhing the Proteſtant Succeſſion, and have no Intereſt to ſerve by Embroiling the Government.

*Fourthly*, Whether it is fit that the Corporation and Teſt Acts ſhould be enforc'd or Repealed.

Now as to ſo much of this Queſtion, as relates to the Teſt Act, I ſhall chooſe to refer you to the Plea annext to this Diſcourſe, No. 1. only adding, that ſince the Writing thereof, your Oracle in the ſame Place, where he Adviſes to the late Bill againſt *Occaſional-Conformity*, ſeems to give up the Point, as to that Part of the Teſt, that enjoins the actual Receiving of the Lords Supper, *for Caſe of the Regale*, Pag. 179. He finds Faults with Bribing Men to Prophane the Holy Sacrament for an Office, that an Action ſhould be againſt the Miniſter, who ſhould refuſe it to them, tho' he Knows, Sees, and Hears them in their Converſations and Principles to be never ſo much Unqualified.

And as to the Corporation Act, 'tis plain, that there have been vaſt Alterations made in the Conſtitution of the Government, both Eccleſiaſtical and Civil, ſince the making of that Act, which may juſtly Occaſion a Review

view of that Act, without any Danger to the Government; especially, if made by such Persons, as Her most Excellent Majesty shall Commissionate for that Purpose; and in hope of living to see such an Act of Parliament, as I have before mentioned; and such a Commission, I will say no more on that Subject.

And now methinks, the Fifth Question is sufficiently considered already, that Part of It, which relates to the Practice of other wise Nations, has been Effectually answered by other Hands, in the Examples of most Wise Nations, Heathen and Christian; and I don't find any Reply is offered, except a dry Discourse just come to Hand at the Writing of these Lines. Indeed Sir *Humphry*, I was comforting my Self with the thoughts of Subscribing your humble Servant, when I was Interrupted by the Noise of one *J*——*S.* who seems to be *John* at *Style*, in whose Name we Lawyers use to put Cases, from whom I expected some mighty Matter, for Peace and Union are Excellent Things: But alas, 'tis a poor Creature, and I shall consider him in a few Words. All the Christian Acts of Moderation in other Countries, he takes to be Acts of Necessity, not of Choice. He seems to think, that there are no Laws in *England*, but those of Uniformity, and the Corporation and Test Acts

Acts, or otherwiſe he ſhamefully belies the Diſſenters; for, no Men are more fond of the other Laws of *England*, made for the Security of the Eſtabliſht Government. 'Tis a mighty Diſcovery that he has made, that the *Diſſenters* would Repeal thoſe Laws. Surely, no Man ever doubted it ſo far as concerns good *Proteſtants*, tho' it would be in Effect not a Repealing, but rectifying thoſe Laws. He has confirmed my Obſervation, that there is a ſtrange Byaſs on a certain *Party* of Men towards *Popiſh* and French *Preſidents*, or ſurely he would not have troubled the Reader with the *Preſidents* of *Portugal*, *Spain*, *Italy*, and *France*, any more than of *Muſcovy*, *Turkey*, *Perſia* or *China*: And for *Holland*, they are a Wiſer People, than to Exclude thoſe that Communicate with their National Church, becauſe they believe their Creed, and Communicate alſo with other *Proteſtants*. 'Tis no wonder, if Men that pretend to Infallibility, and take the whole Web of *Prieſtcraft* to be as Sacred as our Saviours Seamleſs-Coat, ſhould Eſtabliſh an Inquiſition; but that Men, that pretend to no Infallibility, but have rejected 19 *Parts* in 20, ſhould be ſetting up an Inquiſition to ſecure the Fag-end of *Prieſtcraft*, from being torn off from Chriſtianity, this is wonderful,

*Peace and Union*, Pag. 4.

ful; eſpecially, when Conſtant
*Page* 10. Conformity, which as the *Party* would impoſe it, is Schiſmatical Separation from the Catholick Church, is put on the ſame Foot with the Oaths of Allegiance and Abjuration. I hope that I have ſhewed that Author another way to *Peace* and Union, than by Bribing Men by Offices to be Separaliſts; there needs no going over of the Church to the Diſſenters, or the Diſſenters to the Church; but if both will go over to the Bible it would be well, and *Chriſtendom* in a little while would go over with them. Let him take his Swing againſt all *Parties*, that would undermine our Conſtitution; but the things he and his *Party* are ſo fond of, are rather our Excrements, than our Conſtitution; and if only one
*Page* 16. thing is to be done at once, let me Adviſe the *Party* to take Care of a Commandment, an Article of the Creed, or a *Petition* of the Lords *Prayer*, and put an incapacity on thoſe that trangreſs, let God be firſt ſerved; at leaſt, before a Humane Ceremony, or an Addition to our Saviours Inſtitutions; and as to his Controverſy with *D'foe*. I am not at all concerned whether your Offender, or your Defender are againſt *Occaſional-Conformity* upon the ſame, or different *Principles*. I hope the *Precedent* Sheets give a quite different Account of, and Defend

defend that Practice from the misrepresentations of them both.

But least the word *Excrement* should offend you, I think fit to acquaint you, that I have it from that great Man & eminent Churchman, Dr. *Henry Moor*, who among his Remains (which I have seen written with his own Hand) has this Passage, "That that "which is good indeed should be generally "relished by the World is as unlikely as that "dead Men in their Graves should call out "for Drink; but when Goodness is revived "in the World, that which now goes for "Food and Delicacy shall then be left as "Dung and Excrement. I hope, Sir *Humphry*, that Goodness is reviving in the World, and I know that Sir *Humphry Mackworth* has his Heart and Hands engaged in its Resurrection; and you know that there are *Occasional Conformists*, who join intirely with you therein. I was heartily sorry to find your Name to a Discourse which signifies to me, that you take that for Food and Delicacy, which I think deserves the other Name. But there is another Passage among those Remains in these words, "There is a Natu-"ral kind of Religiousness, which is but "the Stamp or Character of this or the o-"ther Man's disposition, some are given na-"turally to the magnificence of outward "Ceremonies; others do attend the in-

"ward

" ward motions of their Mind, and think " at ever moving of the Water, a good An- " gel at leaſt, if not God himſelf is there. " But few Men are aware of their own " natural Temper or Genius; but let every " one be aſſured, that wherever Humility, " Upright-dealing, and Charity are want- " ing, both *Ceremony and Inſpiration* are but " a ridiculous piece of Gullery. Humility aſſures me, that the Oracles of God teach the true Terms of Chriſtian Union; to walk humbly with our God, *Mic.* 6. 8. is what the Prophet long ſince pronounc'd to be good, and what God required. Upright dealing teaches me publickly to my own Principles, for which for ſome Years paſt I have been almoſt daily reproach'd; and I thank God my Charity extends to the utmoſt limits of that Promiſe, *The Earth ſhall be full of the* *Iſaiah* 11. 9. *Knowledge of the Glory of the Lord* *Heb.* 2. 14. *as the Waters cover the Sea.* Oh *Luke* 2. 14. Sir *Humphrey*, conſider of *Peace on Earth*, as well as *at Home*. Not what will ſecure your Party, but what will unite the Chriſtian World; who all agree, that the Scriptures are the Word of God, endeavour to render the Church of *England* a means of this glorious Peace, and you will for ever oblige

Your moſt, &c.

N. B.

## N°. 2. *Woolsey*'s Letter.

*IT is not concealed from your Holineſs, what are the various Effects of the new Invention of Printing, that thereby Books and Learning are introduced and reſtored; ſo that they have given riſe to innumerable Sects and Schiſms which daily break out in the Chriſtian World; eſpecially in* Germany, *where Men now begin to call into doubt the preſent Faith and Pleaſure of the Church, and to bring under Examination, how far the* Roman *Faith at this day differs from the Primitive and Apoſtolical Inſtitution. From whence (which is greatly to be lamented) it comes to paſs, that Lay-men, and the Dregs of the People are incited to read the Scriptures in the Vulgar Tongue: Which great Miſchiefs, if they be tolerated, not only greater will follow, but it will come to paſs, that the Vulgar will at length be brought to believe, that there is no ſuch great need or uſe of the Clergy; for if once there comes into the Minds of Men this Perſwaſion and Opinion, that they can find a way for themſelves to God in their own Mother Tongue; which will enter Heaven as well as if it were in Latin, plainly all Authority of the Maſs, and the whole Eccleſiaſtical Order will be ruin'd*, Pag. 73.

A

# PLEA

FOR THE

# *Holy Sacrament*:

Being an Attempt to Reſcue it from ſome late Prophanations in Civil Matters.

IN A

# LETTER

TO A

# *Member* of *Parliament*.

By a Lay-Hand.

Licenſed *March* 25, 1689.

*James Fraſer.*

# PILLA

JOURNAL

Hebdomadaire

LITTÉRAIRE

ET

Universel.

A

# PLEA

FOR THE

# *HOLY SACRAMENT.*

March 20. 1683.

*SIR,*

IT hath been one of the moſt ſucceſsful Stratagems of the Apoſtate Prince of Darkneſs, to ruin Mens Souls by thoſe very means which were ordained for their Salvation; and this Policy of his appears in no Inſtance more evident than in the Methods he has taken to make the Euchariſt a means of Deſtruction; while by unworthily Receiving, Men Eat and Drink Damnation to themſelves. 1 *Cor.* 11 29.

Hence his faithful Servants, the Authors of that Myſtery of Iniquity, Popery, have made Tranſubſtantiation a Teſt of their Catholiciſm, burning and damning Men for being Men; that is, for uſing their Senſe and Reaſon. With one hand robbing us of the Holy Sacrament and its proper uſes; and with the other preſenting us with a piece of Pageantry, and requiring our Adoration of a ſenſeleſs Idol.

The Sacrament of the Lord's Supper was inſtituted by our Bleſſed Saviour, in Remembrance of Himſelf, and as a Bond of Union among his Followers. 'Tis the peculiar Right of ſuch, who by ſound Faith, well digeſted Knowledge and ſome Experience of the Comforts and Pleaſures that reſult from a good Conſcience, and Holy Converſation, are made to long for further Degrees of Conformity to the Will of God, clearer manifeſtations of the Divine Love, and more evident ſigns of the Souls recovery from its fallen State.

The Motives to come to it ought to be from within, or elſe from above, and not from beneath; and the things to be obtained by it ought to be increaſe of Spiritual Bleſſings, and not of outward Emoluments.

Bleſſed

Bleſſed is that Nation where the Government can find Men (otherwiſe fitted for Publick Employments) whoſe uſe of this Sacrament appears by their Converſations, to proceed from ſuch Principles: And ſurely he who loves the Commemoration of the Prince of the Kings of the Earth, in this way of his own Inſtitution, has an excellent Qualification to recommend him to thoſe Vice-gerents of that Prince, who deſire and deſign to promote his Intereſt. *Revel.* 1. 5.

But, Sir, to give a plain Anſwer to your Queſtion, I am of Opinion,

That it is at leaſt inconvenient to impoſe the Sacrament of the Lord's Supper on every Man that executes an Office in Publick Adminiſtrations, and that among others for theſe Reaſons,

1. The Ordinance was inſtituted to other ends; and I know not when the Warrant was ſigned by our Saviour, to uſe it to ſuch a purpoſe: 'Tis his great Seal, and ought not to be put to any Commiſſions but his own.

2. No Man who is fit for it, needs a Law to bring him to it. All the Soldiers of the Captain of our Salvation are Voluntiers; and on the contrary it is certain, that he that needs a Law to bring him to it, is not fit for it.

*Heb.* 2. 10. *Pſal.* 110. 3.

3. If this Teſt be eſtabliſh'd, it is the Duty of all Men in their reſpective Places to keep from Offices; all that are guilty of Swearing, Whoring, Drinking, and the other parts of a profane Life, which are obvious to common Obſervation; for thoſe things evidently unfit Men to receive the Sacrament. And if the Government ſhould permit no Man to be in any Office that drinks to exceſs, or miſpends his time in Tipling, that uſes to ſwear in common Diſcourſe, or whoſe Life otherwiſe appears vitious, what multitudes of Places would be empty, which are now well filled for the Publick Intereſt? And yet what Cruelty would it be to any vicious Man, to put him under a Neceſſity of profaning the Sacrament, by putting him into Office: For it is moſt certain, that not only every Man that lives in the practice of any known Vice, but every Man that lives not in a daily endeavour to perform his Covenant made in Baptiſm with the moſt Bleſſed Trinity,

Trinity, ought to keep far off from the Sacred Table.

I know it is objected, that all Men ought to be fit for the Sacrament, and that it will tend much to a good Life, that they be under a Neceſſity to receive it. But let Experience ſpeak; Mens Stomachs have ſcarce yet digeſted the Sacraments, which they have prophaned for ſome Years paſt, to keep their Places. Men have taken the Sacrament and betrayed their Country, and ruined their honeſt Neighbours: Taken the Sacrament and introduced Popery: Taken the Sacrament and murdered Men by colour of Law: And who is there (of a Subject) among the Authors of the Grievances of the Nation, that took not the Sacrament to enable him ſo to be: Not to mention Perſons of a better Rank, how many Vintners, Ale-houſe-keepers, and others of like Profeſſion, have purchaſed their Licences at the Hazard of their Souls? And I dare appeal to all Men, to whom theſe Preſents ſhall come, whether within their Knowledge any Reformation has been wrought thereby. Five hundred have refuſed it for Conſcience ſake, for one prophane Perſon that has ſcrupled it. And who, and where is he whoſe Life hath been reformed by being under this Neceſſity.

But

But if the universal Depravity of Mens Manners be compared with the universal Attendance that was paid of late at the Communion Table; what dreadful Prospect is presented thereby to any considering Mind? If of the *Corinthians* who received unworthily, many were *Sick* and *Weak*, and some were punished with Death: What Desolations would Divine Vengeance make in *England*, should the same Measure be meted out to us. But

1 *Cor.* 11. 30.

*Fifthly*, The Kingdom of our Lord Christ, is not of this World, at least not before the time of the Restitution of all Things: And altho' the good Christian must necessarily be a good Subject; yet a Man, whose fitness to receive the Sacrament is known to God, his own Conscience, and to all good Men, may be very unfit for an Office in the State, and he may be exceedingly fit for a Publick Employment, whose unfitness to receive the Sacrament is as obvious. It is an Opinion in this sence justly exploded, That Dominion is founded in Grace; for God has given the Earth to those Children of Men whom he designs not for Heaven. And those Children of this World who are wiser in their Generation than the Children of Light, are

*John* 18. 36. *Acts* 3. 21.

*Psal.* 115. 16.

*Luke* 16. 8.

are by reaſon of that Wiſdom, fit to be employed therein.

6. The Generations to come ſhall call them Bleſſed, who inſtead of forcing Men to the Sacrament, uſe all Means divinely Inſtituted to make them fit for it. The Primitive Biſhops kept Men *Catechumens* for a long time, and admitted none to the Sacraments till they were approved and practical Chriſtians. And if the Inhabitants, and eſpecially the Children of *England* were every where made *Catechumens* by Publick Authority, the next Generation may probably fill all Publick Employments with Men, who would approach the Sacrament both to the Publick Advantage and their own: For the Appearances of Divine Providence in the World are now conſpicuous, and at all times (but eſpecially in thoſe Days wherein God is pleaſed more eminently to take to himſelf his great Power and Reign) good Men are Publick Bleſſings. Ten Righteous had ſaved *Sodom* at ſuch a Day. *Laban*'s Flock increaſed under *Jacob*'s, and *Potiphar*'s Affairs were beſt under *Joſeph*'s Care: But till the Manners of Men are greatly altered, nothing ſhould be avoided more carefully

*Rev.* 1. 17.

*Gen.* 18. 32.

*Gen.* 30. 27.

*Gen.* 39. 3.

carefully for the Publick Intereſt, than ill Mens coming to the Sacrament, leaſt not only the Perſons of Men, but the Publick ſhould ſuffer under the Divine Diſpleaſure. One *Jonah* may endanger a Ship; and one righteous *Lot* may ſecure a Town.

*Jon.* 1. 12. *Gen.* 19. 21.

7. I muſt confeſs it is difficult to me to find out any plauſible Reaſon for this Device; ſure it is not worth a while to make ſuch a Teſt to ſecure a diſputable Poſture, or to tempt all Hypocrites into the Church; for 'tis Ten to One, that he that comes to the Sacrament becauſe he cannot have an Employment without it, is an Hypocrite: And it is as many to one, but the Proteſtant that loſes an Office, becauſe he cannot *ſo* receive the Sacrament, is an honeſt Man, is a true and uſeful Subject.

8. It cannot be an equivalent to the aforeſaid Dangers, that hereby ſome Papiſts may be kept from Employments; for he is greatly miſtaken, that believes the Sacrament to be the ſtrength of the Teſt. Tranſubſtantiation is the thing which the Papiſts cannot renounce, (for Men are fond of Gods of their own making) but he may well communicate with the Church, as by the

the Examples of the late King *Charles the Second*, *Obadiah Walker*, and others, is plainly evinced: And the Reaſon is as plain as the Fact; for he either believes, that we have no Goſpel Prieſts, and takes the Bread and the Wine as common Food: Or if he allows our Prieſts Power to conſecrate, he may adore the Bread very conveniently upon his Knees.

9. Beſides, Papiſts in diſguiſe are no ways dreadful, when they have no Protection or Favour from Court. They have been happily diſcovered in the ſhort time of Father *Peter*'s Miniſtry, and muſt never expect to live unknown or unhated in *England* any more; ſo that upon the whole matter the ſum of what I have offered is this

That to make the Sacrament a Teſt for Civil Offices, is unſuitable to the Inſtitution, Nature, and Ends of the Sacrament, dangerous to the Government, and to the Souls of Men, grounded on no ſolid Reaſon, of uſe only to exclude good Subjects, and wholly inſufficient to promote the true Intereſt of *England*, which is by all means conſiſtent with Reaſon and Juſtice to promote Union among Proteſtants, and to exclude Popery for ever.

an

I am ſenſible, that I have not impoveriſhed this Subject, the Bounds of a Letter allow me only to hint at things; but if you pleaſe to object in your Anſwer againſt the Arguments here advanced, you will oblige me: For I am a hearty Lover of the Bleſſed Sacrament, a well-wiſher to *England*, eaſily and willingly vanquiſhed by Reaſon, a zealous ſeeker of Truth, an expecter, as well as deſirer of Peace among all true Chriſtians, and

Your Humble Servant.

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